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CHRISTIAN WEEKLY

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"In defence of Understanding the Scriptures"

The authors Drs. A. DeGraaff and C. Seerveld have written a book, **Understanding the Scriptures**, in the Christian Perspectives Series 1969 published by the A.A.C.S. In this book the writers try to explain that the Bible must be read as the dynamic, living, and powerful Word of God.

They express their dissatisfaction with the moralistic, scholastic, and fundamentalistic approaches to the Bible, which approaches are still used by many Christians in order to understand the Scriptures. For the authors of **Understanding the Scriptures** the Bible must be read "in terms of direction rather than maxims." 1) Such Bible reading "knows research as an enriching factor, not as a precondition; it acknowledges that the message of the passage is given to be confessed, but then positively instead of apologetically, and fully rather than only in matters of dogma and morals." 2) In short, we must read the Bible as the living, dynamic Word of God. This reminds me of some articles by Dr. P. Schrotenboer as they appeared in two issues of the International Reformed Bulletin: 3) In these articles Dr. Schrotenboer defends the same approach as Drs. DeGraaff and Seerveld. Dr. Schrotenboer writes in the editorial, "The Bible, Word of Power," 4) "Since it (the Bible) is a form of God's coming to us in Jesus Christ, therefore every attempt to master the Word of Scripture is misdirected and will miscarry." Furthermore, "We should seek not to master, but to be mastered by the Word." 5) In the next issue of the International Reformed Bulletin Dr. Schrotenboer replies to Norman Shepherd *. In his reply Dr. Schrotenboer shows to be of the same conviction as Drs. DeGraaff and Seerveld when he writes, "Violence to the Bible truth is also done, e.g., by those who affirm its fully divine character and then seek to define it as so many communications which are directed to man's rational comprehension and demand primarily intellectual acceptance. The Bible is **more** than communication, more than statements **about** God, about His way with man and about man's response to Him. Essentially God's Word is His sovereign and gracious confrontation of man." 6)

I quoted at length from this article in order to show that Dr. Schrotenboer happens to have the same reformational approach as do Drs. DeGraaff and Seerveld. I write **reformational** approach, because in this approach the authors re-evaluate and try to reform our traditional views of Scripture. This is a healthy development in the christian church. Did not Calvin say, "Ecclesia Reformata Reformanda est,"? (A reformed church must keep on reforming.)

But now the criticism of Rev. DeJong of Sarnia (C.C. Sept. 25, 1969). Rev. DeJong does not seem te find much appreciation for this pioneering work of some of our brothers. I had the feeling that in this criticism indirectly a fear is expressed that also the authors of **Understanding the Scriptures** are under the influence of and directed by the so-called 'New Theology'. Nothing could be farther from the truth. For even though men like Dr. Kuitert also in some way are doing pioneering work in theology, which we may appreciate, there is a radical difference between his approach and that of Drs. DeGraaff and Seerveld. **

It is too bad that the Rev. DeJong did not discuss the statement made on p. 9 of **Understanding the Scriptures**. It says, "The Scriptures know nothing about God's essence or about his incommunicable and communicable attributes. This entire Greek-Scholastic way of thinking about God is foreign to the Bible." I think that a statement such as this deals with the heart of the matter. Furthermore on p. 10 we read the significant phrase, "The Bible wants to proclaim, not to explain." Think, for instance, of God coming to man in Gen. 1:1. Here God does not explain who He is. Why should He!

Rev. DeJong takes several examples of misdirected writing out of this book, **Understanding the Scriptures**. Let me take one example. On p. 24 it is said **about a** manual for Bible teaching in the christian school that the central thought of a part *** of the story of Joseph is this: "He who faithfully performs God's will shall be prospered." And one of the lesson truths is: "Industriousness and honesty are the surest way to succeed." The authors of **Understanding the Scriptures** write, "As general statements both of these 'truths' are plain falsehoods." 7) In discussing this part Rev. DeJong rightaway points to Proverbs 10:4, 12:24, and 22:29. He writes in his denial that these "truths" are no falsehoods": "Someone else's superficial treatment of the story of Joseph should not mislead us to deny God's moral government of the world! It should not move us to teach students to become cynics like so many around them. That blunder would be just as serious as those of the Bible manual."

However, in this particular historical case of Joseph being confronted with Potifar's wife it is **not** the point that "industriousness and honesty are the surest way to succeed." This has nothing to do with this event. Therefore, we may not drag in Proverbs 10:4, 12:24, and 22:29.

Indeed, the point of this historical event is that "God had promised to bring about the salvation of the world through Abraham and his descendants." 8) As it says, "By God's grace Joseph responded to his promise in faith and it was reckoned to him as righteousness." 9)

This example leads us to the crux of the matter. Rev. DeJong complains that the authors of **Understanding the Scriptures** deny that there are propositional truths in the Scriptures. This is followed by a long discussion on propositional truths. Again we might accuse the authors, DeGraaff and Seerveld of making overstatements. However, for those who have carefully followed their argument in **Understanding the Scriptures** it is clear what they mean with the statement that there are no propositional truths in the Scriptures.

There are no formal statements of certain truths next to other formal statements of truths which then can be discussed as "truths" all by themselves. Instead, such so-called "truths" are only true in the light of the rest of the Scriptures. In other words, when we speak of the truth of the Scriptures we realize that we may not see the Scriptures as so many propositional truths which can be seen as truths by themselves.

This scholastic and rationalistic thinking on the Scriptures has indeed given ground for much moralistic, irrelevant preaching and concern among the christian community.

God has not spoken so many formal statements of truths. Instead, He has come and still comes with His living Word as the One Word of redemption and life to the hearts of all Christ-believers.

Besides this, saying that Drs. DeGraaff and Seerveld denied that there are any propositional truths is not in order either. I may refer you to the article "On Understanding Dr. DeGraaff," written by H. Praamsma in the issue of Calvinist-Contact, October 9, 1969.

Indeed, in **Understanding the Scriptures** we read new ways in exploring the riches of the Scriptures. As reformational Christians we should always be open to such new ways, in order that we may with renewed enthusiasm proclaim the riches of God's glory.

— Chas. T. Fennema.

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* Norman Shepherd is Professor of Systematic Theology at Westminster Seminary.

** In this regard I would like to recommend to you the booklet of Dr. James Olthuis, **Ambiguity is the Key**, A.A.C.S. publication. In this booklet Dr. Olthuis shows in a very convincing way the ambiguity of Dr. Kuitert in his theological direction.

*** This part deals with Joseph's confrontation with Potifar's wife.

1) p. 77, Understanding the Scriptures.
2) p. 77, Understanding the Scriptures.
3) I.R.B. no. 32-33, Jan., April 1968. I.R.B. no. 38, July 1969.
4) I.R.B. no. 32-33.
5) p. 4, I.R.B. 32-33.
6) p. 23, I.R.B. no. 38.
7) p. 24, Understanding the Scriptures.
8) p. 24, Understanding the Scriptures.
9) p. 24, Understanding the Scriptures.

MOON TEST—Apollo 12 astronaut Alan A. Bean sets up a solar wind experiment at Cape Kennedy during preparation for the Nov. 14 blastoff for the Moon. The device, a sheet of aluminum foil, catches dust particles blown across lunar surface.

APOLLO 12 EMBLEM—This drawing has been selected by Apollo 12 crew members Charles Conrad, Richard F. Gordon and Alan L. Bean as their official emblem. The three Navy officers are set to begin America's second Moon landing mission Nov. 14.

CHURCH AND SECT

by Rev. JOHN D. TANGELDER

One Saturday afternoon around Christmas time while I was doing some follow-up work for our evangelism committee, I was invited into a home. I was led into a room and saw about eight men and women sitting there with their Bibles open. The first question fired at me was "Do you believe in Christmas?"

"I replied that I believed in Jesus Christ as my Lord and Saviour."

"How can you use the names Jesus Christ?" I was asked. "Don't you know that they are names of pagan gods? Jesus is derived from the name of the Greek idol Zeus and Christ comes from the name of the Hindu god Kris." The leader of the group told me that their mission in life was to make known the right name of God. "If you don't have the right name of God in your forehead you will not be able to enter into the Kingdom. The right name through which one enters heaven is Yashua Messiah." (1)

Of course I did not get anywhere with these people as, according to the sects, clergy are the prime culprits in leading people away from the inner truth of the Bible.

Some time ago I held a few talks over the radio about the Lord's Day question. A few days later I received a large anonymous package of pamphlets, booklets and a magazine published by the Church of God, (Seventh Day), the Messianic Jews and the Bible Sabbath Association. One of the pamphlets limits heaven to seventh day keepers only. The rest of mankind is doomed. "Know this, readers, that you will never enter through the pearly gates of the New Jerusalem, or reach forth your hand and pluck the fruit of the tree of life, or drink of the clear water of the river of life unless you keep the Ten Commandments, of which the seventh-day Sabbath is the fourth." (2)

A leading faith realer of today is A. A. Allen from Miracle Valley, Arizona. His ideas are weird and yet he has a large following and A. A. Allen Revivals, Inc. grossed $2,692,342.—, not counting the salaries of A. A. Allen and his associates. (3) A. A. Allen claims that the Lord told him in two specific revelations that it is a sin to be poor. If you don't have any money you don't have faith. How do you get rich? By giving or pledging $100.— to A. A. Allen.

"It is one hundred percent scriptural to send a blest handkerchief to drive out the demons of poverty from your life. Just as soon as I receive your letter with your gift of one hundred dollars, or pledge for one hundred dollars, or more . . . . I will send you a new handkerchief over which I have prayed for your prosperity. I will also place your name in our "Book of Remembrance." If you have a snapshot or photo of yourself available, please send that to me with your letter. I will put it up in our church at Miracle Valley so that we will remember you in prayer after I have personally laid my hands on your picture, asking God to drive every demon of poverty from your life and home, I will also send to you a printed plaque of God's prosperity covenant. Every day it will be a reminder to you that IT IS GOD THAT GIVETH YOU POWER TO GET WEALTH." (4)

I. VARIOUS DEFINITIONS OF THE TERMS CHURCH AND SECT

Sects are mushrooming today. Spiritualism, Scientology, Mormonism, Astrology, Black Magic, Satan Churches and other movements are finding now followers everywhere. What accounts for the rather spectacular rise and growth of the sects? Some writers have tried to explain the rise and growth of the sects from a "purely" sociological point of view. Others have said that sects are the unpaid accounts chargeable to the churches. When you study the problem of sect versus church, you find that there is much confusion about the definition given in the two words. The definitions depend largely upon your outlook on life.
1. Dr. Paul Tournier, the world-renown Swiss doctor and psychiatrist, gives a psychological explanation for the existence of sects. A vague nostalgia by the feeling or having been cut off from the parent body, the church of Rome, is supposed to account for the assertiveness of many of the Protestant sects. People who do belong to sects are anxiety-ridden souls who already bear within themselves an intense longing to know the truth as far as possible and to belong to a community which is as perfect as possible. Dr. Tournier ascribes the problem of sect to the unconscious complex that might well have been derived from the fact that it broke away from the Roman church. (5)
2. William E. Mann in his book "Sect, Cult and Church in Alberta" distinguishes between the conservative movements dedicated to the restoration of New Testament Christianity, and which are suspicious of ritualism and organization, and the cults which only use isolated bits of Christian teaching. Consequently, Mann identifies fundamentalism with sectarianism because fundamentalists are exclusive and selective in membership as the emphasis is upon individual religious experience. (6) The sects (the fundamentalists and the evangelicals) assist in the adjustment of people of rural background to an urban environment. The people of rural background who move to the city are given by the fundamentalists a feeling of belonging and identity. (7) A cult is a religious group which looks for its basic and peculiar authority outside of the Christian tradition. Christian Science, Mormonism etc. would be considered as cults. (8)
3. John S. Moir, assistant professor of History, Carlton University, Ottawa, says that sects aim to restore the original purity of Christianity, ignoring the accumulation of tradition. (9) In North America a sect is fundamentalistic, Bible centered, anti-traditionalist, strongly missionary minded, and it gives a larger role to women in its independent autonomous congregations. (10) A church is an organization which is accommodated to society and accepts different ethical standards for different social classes. A church is bound by traditions by comparison to the sect. (11)

(Continued on page 12)

Church Announcements

CHR. REF. CHURCH

Called

to Harrison, South Dakota, Rev. K. J. Verhulst of Nobleford, Alta.

to Alto, Wis., Rev. P. De Jong of Sarnia, Ont.

to Medicine Hat, Alta., Rev. Harry Downs of Patterson, N.J.

Accepted

to Highland, Mich., Rev. Fred. J. Van Dyk of Burdett, Alta.

Declined:

East Strathroy, Ont., Rev. P. M. Jonker of Brampton, Ont.

for Granum, Alta., Rev. P. Hogeterp of Peers, Alta.

NEW TREASURER

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RECTIFICATION

On page 6 of the issue of October 30, 1969 of Calvinist-Contact, we published an article by Dr. L. Praamsma about Malcolm Muggeridge's books "Tread softly, for you tread on my jokes" and "Jesus Dediscovered". This article was titled "The **program** of a modern pilgrim". This must be "The **progress** of a modern pilgrim". Our apologies for this mistake.

Editor.

"Understanding Our Times"

On October 3rd about 160 persons filed into the Calvin Christian Senior High School in Edmonton anticipating our first lecture on "Understanding Our Times". We were very happy to have Dr. Peter A. Schouls again this season to present our lectures. Last year's lectures were such a success, that the attendance doubled this fall.

Our first lecture was a summary of last year's course and an introduction to the course or this season. Some of the topics which we will discuss include: The Word of God, the Church, the Kingdom of God, Education, Science, Politics, Marriage and the Family.

It really is a heart-warming experience to see so many people of all walks of life, such as teachers, ministers, housewives, students, blue- and white-collar workers, old and young, get together communally to discuss such vital issues in today's society.

Being a newcomer to Edmonton, I was amazed about the eagerness with which Edmontonians attend these lectures! Keep it up! We really need true Reformational Christian understanding together to be an enthusiastic Christian community!

Wilma Van Brummelen.

A man who won't let his religion interfere with his business frequently allows his business to interfere with his religion.

— Selected.

To All Parents

(of young children who passed away)

"I'll lend you for a little time
a child of mine," He said,
"For you to love the while she lives
and mourn for when she's dead.
It may be six or seven years,
or even twenty-three.
But will you, till I call her back,
take care of her for Me?
She'll bring her charms to gladden you
and shall her stay be brief,
You'll have her lovely memories
as solace for your grief."

"I cannot promise she will stay
since all from earth return,
But there are lessons taught down there
I want this child to learn.
I've looked throughout the whole wide world
in search for teachers true;
And from the throngs that crowd life's lanes,
I have selected you.
Now will you give her all your love,
nor think the labour vain
Nor hate Me when I come to call
to take her back again?"

I fancied that I heard them say:
"Dear Lord, Thy will be done!
For all the joy Thy child shall bring
the risk of grief we'll run
We'll shelter her with tenderness,
we'll love her while we may,
And for the happiness we've known
forever grateful stay,
But shall the angels call for her
much sooner than we've planned,
We'll brave the bitter grief that comes
and try to understand."

Selected

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
November 13	November 7	November 5 noon
November 20	November 14	November 12 noon
November 27	November 21	November 19 noon
December 4	November 28	November 26 noon

From the Mailbox

•

No Compulsion

Dear Sir:

We are delighted with the Ontario Government's new regulation permitting employees, who are hired on or after October 26, and who object "on the basis of religious or moral convictions" to paying dues to the Civil Service Association of Ontario, to have the equivalent of such dues remitted to a registered charity. This legislative action constitutes an important step forward in our efforts to have full freedom of association extended to all and to have every form of compulsory unionism abolished.

Let's hope that the Government will have the courage of political conviction to ensure that this new legal privilege of civil servants will also be granted to the thousands of workers who presently are "captive supporters" of secular union to whose social and political views they are entirely opposed.

Eventually Ontario should have legislation safeguarding man's God-given right to work in freedom and allowing him to support the trade union of his own choosing and not someone else's.

C.J.L. Foundation
(Committee for Justice and Liberty).

STAMPS FOR LITERATURE A REMINDER!

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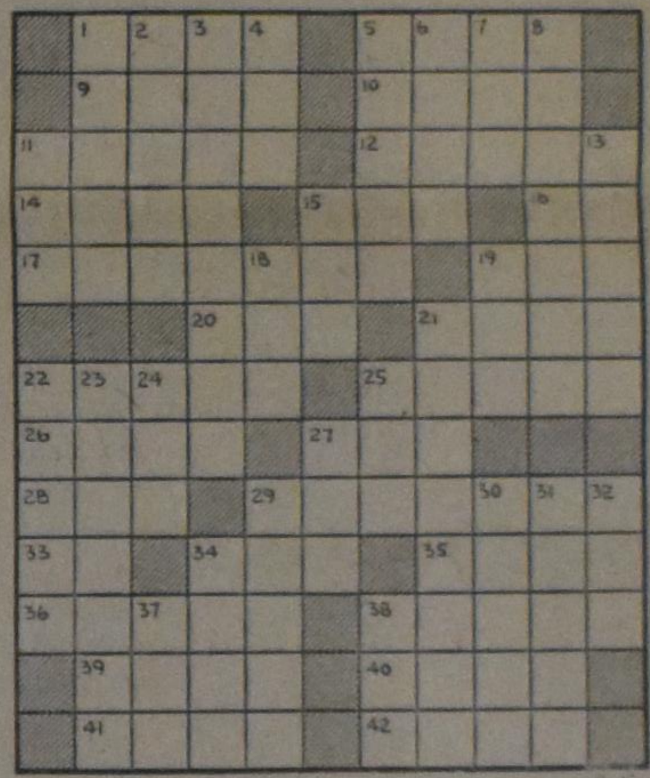
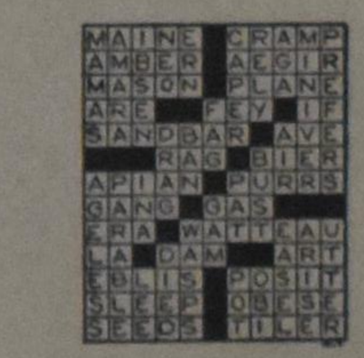
CROSSWORD PUZZLE

ACROSS
1. Chalet region
5. Chinese idol
9. A measured ——
10. Foreboding
11. Philippine Island
12. Air, rail, boat, etc.
14. Ireland
15. High (mus.)
16. Expression of delight
17. Energy source
19. River (Russ.)
20. Before
21. Head cook
22. Agitate
25. Brief
26. Kind of opera (sl.)
27. Hawaiian food
28. Under obligation
29. Writing pads
33. Musical note
34. —— belt
35. Coins (It.)
36. Troubles
38. Assistants
39. Redact
40. Borscht ingredient
41. Network
42. Blunders

DOWN
1. Beetle
2. Restrict
3. Southern punch
4. Varying weight (India)
5. Gay
6. Skip
7. Coin (Jap.)
8. One who skulks
11. Egyptian god
13. Light beam
15. Part of "to be"
18. Sea eagle
19. Exclamation
21. Colder
22. Task
23. Yet
24. Employ
25. Weep
27. Kettle
29. —— of Honey
30. Sea duck
31. Waste allowances
32. French pronoun
34. Skim
37. Fish
38. Honest ——

Saturday's Answer





SOLUTION to previous Crossword Puzzle

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"and they knew that to talk with God did not mean you sat down together in the cool of the evening tête-à-tête. To pray meant to wrestle through the dark night with God, to take hold of God almighty and pull."

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The Bible is God's Word

①

The confusion of thought documented in what has recently appeared in this paper is such that, setting myself to write another article, I wonder whether what I intend to be a small contribution to a discussion is not in fact going to be a contribution to a confusion. I have therefore found it difficult to decide just what to write and how to present what I think. The discussion is not one among scholars only. We write in the Church and ought to keep in mind that a thought which is true may nevertheless be presented by us in a way that causes difficulties with fellow believers which might have been avoided by a different mode of presentation. I shall make an effort to write in such a way that what I say may be clear. I shall avoid technical language as well as excessive argumentation with those who hold different views.

What I should like to discuss with you is the truth expressed in the title of this article. The Bible is God's Word. While we all confess this, it is from time to time profitable to reflect on this and similar confessional statements. What do we mean when we say that the Bible is God's Word? I deliberately use the pronoun "we", because I do not want to tell you all kinds of things that I know but you do not. What I write in this article which you now read is intended to remind you of what in a sense you already know, even if you had not thought of it in just those words.

When we say that the Bible is God's Word we mean that what the Bible says is reliable, since God is reliable. It is held by us to be so reliable that we would stake our lives on it. And in confessing this we know that we stand with the Church of all ages and all places.

Let us now remind ourselves of what you might call the **context** of that confession concerning the Bible. It is very important, I think, to have an eye for this context. What I have in mind may perhaps best be indicated by a question. Who are we, who are the people, who say that the Bible is God's Word? Now the answer to this is very simple. We are people who have heard and accepted as absolutely reliable the message of Jesus Christ. Those who confess that the Bible is God's Word also confess that Jesus of Nazareth was God's Son, sent into this world as its Saviour. And in their awareness the two confessions do not simply stand side by side, as it were, but they come together and are intimately connected. The connection is in fact so intimate that the meaning of the one confession will be completely distorted unless it is understood in relation to the other. The Bible is God's Word, because in it we — and before us those of the Church who preceded us — found the message concerning Jesus. If this formulation seems to you to express too narrow a view of the content of the Bible, we might say that in the Bible we found the message concerning God's covenantal relation to man, the nature of which was truly manifested in Jesus Christ, whose work was taken up by the Holy Spirit. Christ is the centre but the trinitarian context of His work must not be ignored.

"Found' should not, of course, suggest a feat which we ascribe to ourselves; it is not meant to indicate an achievement for which we would claim credit. It is not meant that way at all. No, it is God whom we thank for our finding. It was the Holy Spirit, so we say in another confessional statement, who witnessed to us concerning Christ. And it was in the Bible that He spoke thus to us of God's intentions in regard to the world and us.

The meaning of the confession that the Bible is God's Word is going to be distorted and lost, I suggested a moment ago, if it is not understood in relation to the confession concerning Jesus Christ. The Bible is really God's Word for us, as it was for the Church in the past, in a very specific sense, namely in the sense of being a message of God's love for a rebellious and sinful mankind. Its authority, to which we submitted when we confessed that it is God's Word, is the authority with which a specific message came to us. It is a book whose content the Spirit gave us to understand that we affirmed to be God's Word. I am sure that I am not telling you anything new when I say this. The only thing that may surprise you is my great emphasis. I emphasize this, because we **sometimes** tend to forget it. Let me explain.

The confession that the Bible is God's Word must never be viewed in isolation from the confession about Jesus Christ. I do not think that we do this very often in actual **practice**, but when we at times such as the present become theoretical about the Bible, worrying about a correct doctrine of Scripture, then that danger is very real. And then we have to remind ourselves, as we do in this article, of what we all know, namely that we never confessed that the Bible is God's Word without as yet knowing what precisely that Bible is about.

Suppose somebody says to you: The Bible is God's Word, because there are no errors in it. What would you say? Well, since you and I confess that as God's Word the Bible is reliable, you will agree with this person's claim that there are no errors in the Bible. Now suppose that a third person enters the discussion by asking you with noticeable irritation: But what do you mean? Do you mean that there are no errors of any kind in the Bible? Do you mean that **no matter** what test I apply to that book it will turn out to contain no error? Do you mean that **no matter how** one approaches it, whether as a historian, biologist, or mathematician, it has the quality of containing nothing but truth, historical, biological, or mathematical truth?

Having lost your bearings a little you might answer in the affirmative. But what about, so the questioner will retort, what about . . . ? and then very specific questions will be asked. Is it true, as a biological fact, that the hare is a ruminating animal, as it says in Lev. 11:16 and Deut. 14:7? Is it true, as a geological fact, that the earth is less than 6000 years old? I think that such questions will help us in quickly recovering ourselves. We realize that we should **not** have answered that questioner in the affirmative. Our statement to the effect that there are no errors in the Bible was meant **differently**. We did not mean what our questioner took us to mean. Somehow this person did not talk about the Bible **as we knew it**. Saying, or rather agreeing with somebody who suggested that mode of speech, that there are no errors in it we **meant that** what it says is reliable. And what the Bible says was not an **open** question for **us**. We had recognized its content and purpose as **something** very specific. The Bible of the man who asked those confusing questions is somehow **not our** Bible.

His Bible is a book that has all **kinds** of things in it. Its content embraces all kinds of statements and stories. What as a whole the Bible is about can only be determined by taking each for what it is and seeing what they all add up to when taken as a collection. Those statements that imply that the hare is a ruminating animal are just as much a part of the whole as the statements about the empty tomb of Christ. Consequently, when he heard the claim that there are no errors in the Bible, he thought that we meant that each individual statement, no matter what it is about, is true. Seeing that in his **Bible** there are all sorts of statements and thinking that **our** Bible was the same as his he naturally assumed that, since we said that there are no errors in the Bible, it would give a true answer to just any question **anybody** might address to it. The statements about the hare give a true answer to the zoological question about the characteristics of hares. When the Bible mentions the passing of years and generations since creation, he was led to expect a true answer to scientific questions about the age of the earth.

But was this what you and I — and the Church — meant with the confessional statement that the Bible is absolutely reliable? Of course not. Our statement was a response to a very specific understanding of that Bible. We weren't so much speaking about a book and its qualities as about the manner in which the Spirit, coming to us with a message about God, caused that book to come alive for us. Its reliability would never have been recognized by us without this miracle of God.

This was the reason I stressed the context of the confession about the Bible. It is very important that we remain clearly aware of the meaning of that confession. Then we are aware that the question whether or not there are errors in the Bible cannot be discussed until we know quite concretely what that Bible is. The point cannot be discussed in the abstract. If you do, you immediately get into what looks like a dilemma. If you agree that there are errors in the Bible, you seem to repudiate what you confessed when you said with the Church of all ages that the Bible is God's Word. If you deny that there are errors in the Bible, you will be embarrassed by a host of questions. My point is this: the questions cannot be answered just like that. What is that Bible to which it is addressed? What are the kinds of error which the questioner has in mind? These questions must first be settled.

For believers it is clear that the confession pertains to a Bible whose centre and unity is the message of God's love in Christ. When they confess that they believe all that is contained in the books of the Bible (**Belgic Confession**, art. 5) they have something quite specific in mind. And the purpose of that content is also clear: our salvation (art. 7). "All that is contained" clearly does not mean the same thing as "all that you would come across in reading those books from beginning to end".

This one thing, then, is plain, I think, namely that the Bible is for us — as for the Church of all ages — the Word of God, because in this book the Spirit witnesses to us concerning Christ Jesus. Yet, though I do not think that we need to come back on this in any way, it would not be wise to stop our discussion here. If we do not go on to say more, I fear that we would soon again be confused by questions.

Earlier in this article we imagined a situation in which you and I were confronted by a person whose Bible, we said, was not our Bible. For this person the Bible is a collection of books and each book a collection of all sorts of statements and stories, whereas for us the Bible has its centre and unity in a message about God in Christ. Now that it is possible to meet such a person reveals something about the Bible that we too must not overlook. It shows that the Word of God comes to us in the word of man. Our claim that the Word of God contains no errors was a claim that irritated him, because to him it was a claim in behalf of an obviously **human** book. **Such** a claim for **such** a book could not fail to offend that man's sense of appropriateness. That our Bible is in a sense quite different from his means that in us the offence has been taken away by the Spirit of God. When we came to faith the word of men really became for us the Word of God. There was then no longer any offence about the Word of God being identical with the word of men. But we should not on that account forget and lose sight of the humanity of the Bible. To try and get a correct view of this matter I should like to continue this discussion in a second article.

Prof. H. Pietersma.

And you will hear of wars — whispers of wars

The eyes do meet and shy the blush,
The sigh in his, the reassuring hush in hers,
The hand that trembling finds her hand
And blinds all other senses, no demand, but joy.
The lips that warm and fresh reply,
The flesh so drawn together, cradled by, a prayer.
The hands that, laughing, pray as one,
And gay as children play beneath the Sun of God.

****

But that was long ago, that year,
Although time serves to bring them still but nearer yet,
A movement, touch or look suffice,
A book could not be clearer in their eyes to read.

****

Then, late in years, a son she bore,
Their one and only child, for she no more could bear.
Our child, they said, and proud they were,
Aloud they praise to ev'ryone this heir of Love.
He walked and talked sooner than most,
Incurred for this the old parental boast of pride.
And surely he, a lad of three,
He had to be, a wondrous prodigy to all.

****

Love, Love, no price will stand too high,
Their hand directed by that Love taught *why* he lived.
So winters waned, each year a rule
That nearer drew their old-age child to school to learn.
One last embrace, before his years
Ignored and scarce divined a parents' tears and hopes.

****

Their child soft bowed by rote his brow,
Remote and unaware that this did no-one else,
The thanked for bread beside his slate,
Defied the communistic way of fate entire.
And eyebrows rose, when they did see,
That prayer in earnestness, devotedly did he.
So small, they said, with no-one wise
To show his way is fabled paradise, no more.
How cruel are the old, they said,
To hold in hellish fantasy of dread this child.

****

Petitions signed, petitions filed,
Seditions, this fanatic kind, reviled the state,
And soon a slandering report
Did bring the parents of this child to court, no less.
They were but simple folk, the Way
And cloak of Love, covered, caressed and lay on them,
In pain they heard the state indite
Their fate, deprive them of parental right, always.

****

No death this was, yet worse than death,
The curse of foul and atheistic breath to breathe,
No more to hold, no more to see,
The core of Love, to teach eternity and God.

****

The trembling hands still prayed as one
And grey'd with age accepted still the Son of God.

****

If those were yesterdays, then soon
The rays of sun will turn to blood at noon, *this* day.

Christine I. Praamsma

WHAT A DOGGY BONE!—This 20-ton steel casting produced by Milwaukee's Falk Corp. is only one-half of a mammoth support strut for a propeller shaft of an ocean freighter.

LEZERS SCHRIJVEN

De kerkdienst

Met belangstelling volg ik steeds de rubriek wat lezers schrijven en mogelijk is dit met anderen ook het geval. En als het gaat over de kerk en de dienst des Woords en de jeugd, dan gaan we niet denken over problemen van de jeugd want die zijn er altijd wel geweest. Maar het voornaamste is, de dienst des Woords. Als de kerken zeker zijn dat Christus' verlossingswerk in het middelpunt staat van de prediking, dan behoeft geen dominé of kerkeraad bang te zijn dat er niet genoeg gedaan wordt om de jeugd er bij te houden, dan komt ook de middag- of avonddienst niet in het gedrang, en als toch blijkt dat de jeugd wat anders wil, dan moet die fout gezocht worden bij de jeugd.

Er zijn altijd kinderen geweest die tot hun ouders zeggen, wel Vader of Moeder, er staat nergens in de bijbel dat je tweemaal per zondag naar de kerk moet, dat zijn kindergezegdes die we dan wel met een paar woorden recht kunnen praten en dan is de kous af.

Maar het wordt een ander geval, als die jeugd tot een rijpere leeftijd is gekomen en voor kerkeraad en gemeente de belofte heeft afgelegd het eigendom van Christus te zijn, en dat is geen goedkope belofte, want hier is God de Heilige Geest, de engelen, de kerkeraad, ouders en familie getuigen van geweest. Dus dan zijn we vol lid van deze heilige gemeente van deze familie, van dit gezin. En een belofte afgelegd van je geloof dat neemt de Here serieus. Dat is een belofte voor het leven. Als we met deze belofte breken dan zondigen we niet goedkoop maar verloochenen Jezus Christus.

De apostel Paulus beweert, dat het onmogelijk is als men eenmaal gegrepen is door Christus verlossingswerk en weer in zonde valt, de volgende maal gegrepen zal worden door Christus. Zo nauw luistert dat. Het is dus vanzelfsprekend dat we niet van twee wallen kunnen eten of twee heren dienen. Het moet toch zo zijn, dat we willen verkeren in het huis des Heren? Maar als men moet gaan denken of spreken over een kerkdienst of wat we moeten doen met de middag- of avonddienst, dan is er wat verkeerd.

Dan wordt dit het zelfde als in de meeste kerken op het westelijk halfrond, speciale jeugddiensten en in de zomermaanden de kerken gesloten. Maar als het zo is, dan zijn we lauw en niet heet, en tot die mensen zegt de Here, Ik spuw ze uit Mijn mond. De Here zegt, zal Ik nog geloof vinden als Ik kom? Het zal Sodom en Gomorra in de dag des oordeels beter vergaan als u die de weg geweten heeft. 't Is ontzettend jammer dat sommige predikanten daar niet een direct antwoord op durven geven, want als men een dienaar des Woords is dan draagt men een zware verantwoordelijkheid als men niet ook het oordeel aanzegt. Ook hier is een lijdelijk toezien te constateren.

Heus, ons lidmaatschap van de kerk is geen vrijbrief voor de hemel. Als wij niet werken met de talenten die we van God ontvangen hebben, dan zijn we reeds veroordeeld.

En we zijn niet gebaat met een groot kerkgenootschap die er maar een beetje bijhangt, want die soort kerken zijn er helaas genoeg, waar men als lid staat ingeschreven, maar helaas één keer per jaar naar de kerk gaat, en er van tijd tot tijd een kind laat dopen, maar de kandelaar is verdwenen.

We zijn de erfgenamen van onze Grote Broeder Jezus Christus en erfgenamen van een Rijke Vader en daarom kunnen we het breed laten hangen, en met onze borst vooruit lopen, want wat er ook gebeurt, wij gaan de hemel in en erven koninkrijken. Maar er moet wat voor gedaan worden. Want als we van huis lopen, dan kan men toch niet verwachten dat we ooit mee kunnen delen met degene die thuis blijft, want dan ontlopen we de erfenis, en zo is het zeker met de bruidsgemeente van onze Here Jezus.

A. Smouter.

Burlington, Ont.

25 jaar vrijheid

Geachte Redacteur,

Met hartelijke instemming las ik in Uw blad de mededeling dat er actie wordt gevoerd om te herdenken dat wij 25 jaar geleden onze vrijheid weer mochten verkrijgen.

De meesten onder ons weten nog wat dat voor ons volk te betekenen had. Naast God, zijn wij het er hoop ik wel over eens dat voor een groot gedeelte onze vrijheid is verkregen door de hulp van de Canadezen. Velen zullen zich nog herinneren hoe de eerste Canadezen sluipend hun weg vonden in steden en dorpen. Voet voor voet moest onze vrijheid bevochten worden. Velen lieten hierbij hun leven. Daarom is er alle reden voor om op passende en als het kan blijvende wijze deze dankbaarheid te tonen.

Wat mij echter altijd, sinds wij hier in Canada zijn, is opgevallen is dat er zo weinig belangstelling door onze Hollanders is betoond op de "Remembrance Day" die elk jaar op 11 november wordt gevierd. Ik hoop dan ook van harte dat door deze opzet er meer belangstelling zal komen voor de jaarlijkse herdenking.

Laat niemand in dien het mogelijk is zich hieraan onttrekken. Het is maar een paar uurtjes in het jaar. Ik weet niet hoe het op andere plaatsen in dezen gesteld is, maar plaatselijk kunnen we de oud-Hollanders hier wel op de vingers tellen, die er aan deelnamen.

Laat het op 11 november 1969 eens anders zijn, en laten we meeleven betonen aan hen die hun dierbaren verloren voor onze vrijheid.

Hartelijk dank voor plaatsing,

J. Tamming Sr.,
Strathroy (Ont.).

NEVER SAY DIE: A new lease on life is in store for Toronto's oldest "skyscraper," the 60-year-old Lumsden Building. Owners plan to spend $200,000 to bring the faded 10-storey beauty up to 1970 standards. The structure, built by Alexander Lumsden, was away ahead of its time in 1910, and boasted an 18-by-40-foot swimming pool with turkish bath.

KERSTMIS-POST
LAATSTE DATUMS EN POSTTARIEVEN:
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	ZEEPOST	LUCHTPOST
Brieven Pakketten	November 14 Oktober 24	Brieven December 11 Pakketten December 5
Brieven	$ .12 Eerste Oz. $ .07 Elk volgend Oz.	Brieven $ .15 per ½ Oz.
Kaarten in open envelop	$ .06 Eerste 2 Ozs. $ .03 Elke volgende 2 Ozs.	Kaarten in open envelop $ .15 per Oz.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 11

Siebe zingt ook mee. Hier in de kerk vindt hij zijn vrienden uit dienst eigenlijk niet zo daverend. Flauwe kerels vaak, met zouteloze grapjes . . . Waarom gaat hij dan met hen mee? Och ja, waarom . . . ?

De dominee preekt, over de tekst: "En Jezus, de schare ziende, werd met innerlijke ontferming bewogen . . ."

Ja, dat is een woord voor allen. Jezus' ontferming, daar zullen wij het allemaal van moeten hebben, of wij oud en afgeleefd zijn, of jong en vol plannen. Denk nooit, dat Hij ver van u weg is. Hij ziet nog steeds van boven met innerlijke bewogenheid op ons neer. Juist als wij het moeilijk hebben, is Zijn hart bewogen voor ons . . .

De meeste mensen in de kerk luisteren aandachtig.

Blomhuis zit met zijn zorgen, om de kinderen, Andries met zijn Sjoeke. Siebe met zijn biervrienden. Jetse, die een plaats wil huren en er geen kan krijgen. Willem, die vaak de hele week heimwee heeft in het Drentse dorp. Vrouw Blomhuis, die de vrede moet bewaren tussen haar man en de opgroeiende kinderen. Het doet ze wat deze morgen. Gods woord wil ze heentrekken naar Jezus, en waar zal een hulpeloos mens veiliger zijn dan bij Hem?

In de grote voorkamer, waar Lies de koffie klaar heeft, schikken ze rond de tafel. Blomhuis kijkt tevreden de kring rond: je staat daar eigenlijk weinig bij stil, maar wat een zegen eigenlijk, als God twee mensen samenbrengt en hun kinderen wil geven. Voor dertig jaar trouwden ze en nu zitten daar een hele rij jonge mensen rond de tafel.

Ze praten en lachen. Alleen Siebe zit met een stuurs gezicht.

"Broed je op strategische plannen, Siebe?" lacht Willem. "Je zet een gezicht alsof je het hele Nederlandse leger in stelling wilt brengen . . ."

"Hou je waffel maar dicht," bromt Siebe. "Bemoei jij je nou maar met de kindertjes in Drente."

"Jongens, geen ruzie," vermaant Blomhuis.

"Vertel eens wat uit dienst," vraagt Lies.

"Jij vertelt nooit eens verhalen, Siebe."

"Niks te verhalen. Vanavond moet ik al weer naar de rommel toe. Mensen, praat me d'r niet van."

"Ik meende dat het wel goed beviel," oppert Blomhuis.

"'t Wordt er niet beter op," moppert Siebe, "Het duurt te lang, vader."

"En hebben jullie daar een goede veldprediker?"

"Nou, die van ons is een vent van niks. Een praatjesmaker."

Hij vraagt zich opeens af, waarom hij dit nu zegt. Hij kan heel goed met die jonge dominee opschieten, en zit wel eens een uur met hem te redeneren. Waarom laat hij hem nu zo vallen? Is het omdat ze allemaal thuis kunnen blijven en hij om zes uur weer in de hete trein moet stappen . . . ? Hij weet het niet. Och, alles is ellendig en miserabel. Hij was smoorlijk verliefd op de dochter van de hoofdonderwijzer. Niemand heeft hij daar ooit een woord van verteld. Maar ze is met een ander gegaan. Een vent uit de stad. Ellendig . . .

Na de middagdienst vaart de jachtige bedrijvigheid al weer over de boerderij. De koeien staan al dicht bij het hek. Melken. Vader is vandaag vrij, maar daarom loopt hij wel even langs de koeien. Lies is bij een vriendin in het dorp gebleven.

Moeder en Siebe zijn samen in de kamer. Vrouw Blomhuis snijdt boterhammen en belegt ze met spek. Siebe moet wat mee hebben. Alle dagen kuch is zo lekker niet.

"Kun je d'r maar weer heen krassen," zegt Siebe.

Ze kijkt hem even aan. Ziet hij er nu zo tegenop?

"Heb je zo'n hekel aan de dienst, Siebe? Je moet je maar flink houden, jongen. Wij zullen voor je bidden . . ."

En dan hokt het vreemd in de keel van die stoere, onverschillige Siebe. Hij moet nu alle reserves aanspreken om niet te gaan grienen . . . En zo'n stoere kerel schreidt toch niet . . . Hij is geen kind.

"Het zal wel meevallen, moeder," zegt hij. "Mooi dat u wat eten meegeeft. Heb ik onderweg nog wat te smikkelen." Siebe trekt zijn uniform recht . . . hij hijst de gesp van zijn broek wat op en neemt de weekendtas in de hand. Hij is er weer klaar voor. De zon schijnt op de beukeboom op het erf. Het is hem zeer vertrouwd.

"Moeder, het beste dan maar en tot de volgende week . . . , o nee, dan heb ik wacht, geloof ik. Nou, dan tot over veertien dagen." Hij drukt haar stevig de hand. Die Siebe. Die stoere soldaat, met de baret schuin op het hoofd . . .

"Tot ziens." Hij zwaait de deur uit.

Ze ziet hem het erf af fietsen en nog een keer met de arm zwaaien . . .

Daar gaat haar kind. Hij heeft het niet gemakkelijk, begrijpt ze. En er is een stil mededogen in haar hart met dit zo moeilijke kind, dat zo stoer en hard door het leven wil gaan.

En dan denkt ze aan de preek van vanmorgen: Jezus met ontferming bewogen . . . ook over Siebe . . .

De volgende morgen, als Jetse op zijn onafscheidelijke trekker het erf af davert met een wagen mest er achteraan, staat daar Wietse, het broertje van zijn meisje met zijn fiets op de weg en steekt een hand omhoog. Jetse zet de trekker stil. Wat zullen we nu hebben? Wietse op maandagmorgen. Er zijn toch geen zwarigheden. Akke is toch niet ziek? Gisteravond was ze kerngezond . . . Maar nee. Wietse geeft een papiertje af.

"Hier, pak aan, moest ik je geven van vader . . ." En Wietse is al weer weg.

Jetse zit even verdwaasd met dat papiertje. Wat wil in de wereld Harm Dolius van hem op maandagmorgen en met papiertjes. Gister is hij daar toch nog geweest. Waarom deed de man toen geen mond open?

Hij leest . . .

> Jetse,
> Ik had iets met je te bespreken. Gister was het zondag en gaf het geen pas. Maar kom vanavond even aan, als je wilt. Het is in het belang van jou en Akke.
>
> H. Dolius

Jetse laat de trekker weer voortdaveren. Wat Harm Dolius uitspookt is hem een raadsel. "In het belang van jou en Akke." Heden mensen, wat wil de man. Waarom heeft hij het gisteren niet gezegd. Toen heeft hij er uitgebreid thee zitten drinken. "Toen was het zondag en gaf het geen pas." Zo, zo, maar waarom heeft Akke dan geen kik gegeven? Afijn, vanavond zal hij niet op het appèl ontbreken. Zou hij een "plaats" weten? Dat zou wat zijn. Hij en Akke willen ook wel eens een keer trouwen. Hij, Jetse Blomhuis, wil ook wel eens zelf boer wezen, zelf de zaken regelen. Maar het zal wel iets anders zijn, dat Harm heeft gaar gebrouwen. Hij mag Dolius nu niet zo heel graag. Nou ja, een goeie boer, een beste veekenner, maar als mens ligt hij hem niet zo best. In wat zijn vader er in een boze bui eens uitgooide zat wel een tikkeltje waarheid. Harm Dolius is aan de zuinige kant. Nee, dan is zijn vrouw anders, een royaal, vrolijk vrouwmens. Jammer dat ze niet veel heeft in te brengen . . .

Afijn, vanavond gaat de doos van Pandora open. Het zal hem benieuwen.

(Wordt vervolgt)

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FROM OTHER PRESSES

LABOUR OPTION CONSIDERED IN MANITOBA

A whirlwind encounter of Manitobans with the Christian Labor Association left many Mennonite Christians wondering what it was all about, but a healthy core soundly convinced that this was indeed the direction they ought to be going.

For six days in mid-September, Gerald Vandezande of Toronto, the top administrative officer of the Christian Labor Association, talked and argued with Christians and non-Christians alike to persuade them of the validity of the need for a Christian labor movement.

He met with businessmen and employees in Winnipeg, Winkler, Altona and Brandon and talked to representatives of both radio and the newspapers. For two mornings he argued the need for a Christian point of view concerning labor-management relations on one of Winnipeg's Open Line shows, and in addition taped broadcasts, for both the CBC and the Mennonite-owned Radio Southern Manitoba, CFAM/CHSM.

The highlight of Vandezande's visit to Manitoba was a debate with a business agent for several painters' unions, Abe Ruben, moderated by a reporter for the **Winnipeg Tribune**, Manfred Jager. The debate topic, "Should Unions Discriminate?", had Ruben arguing that unions should not discriminate, but then saying that the secular unions could not really tolerate a group that sought to operate by biblical principles. Vandezande, on the other hand, said unions should discriminate, that is distinguish between right and wrong within their own life's perspective, and for that reason should allow groups of men to organize workers' associations in harmony with such perspectives. While the point never quite got through to Ruben, the debate did help the 150 or so in the audience to evaluate the radically different approaches of the two unionists.

Setting the stage for the debate was a thoughtful presentation on "A Christian View of Work" by Bible College president Victor Adrian.

Vandezande's visit to Manitoba was part of a program to acquaint Manitobans with the basis of the Christian labor movement and was designed also to assess the readiness among Christian workingmen and employers for the formation of certified locals. While there is still a good deal of hesitancy among both groups, there was also a wide degree of support.

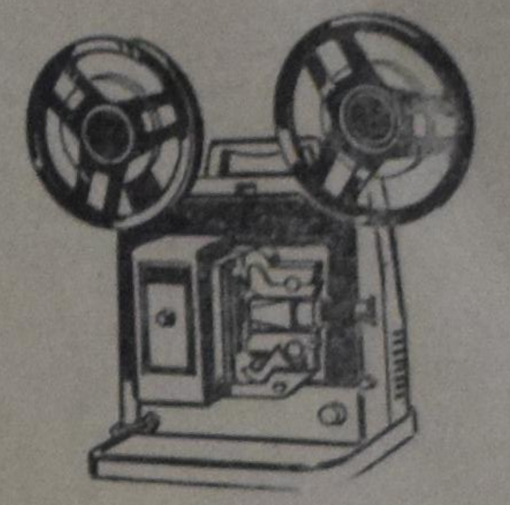
Such support was reflected also in part by the General Conference resolution accepted in Vancouver which said "that we as a conference and as churches support and encourage the work of any union which seeks to apply truly Christian principles in its relationship to the employer and that we encourage the individual members to do the same wherever such opportunities occur at their places of work."

At present only two Manitoba employers have CLA-organized unions among their workingmen, B. F. Klassen Construction and A. K. Penner and Sons, and in both cases the certified locals are working in northwestern Ontario. Both of the companies are owned by men from the Evangelical Mennonite Church.

In addition to the talks to men specifically interested in the CLA, Vandezande also spoke to two churches and a group of young people, the River East Mennonite Brethren Church and Bethesda Church and a company of Mennonite Brethren and Christian Reformed youth. The young people particularly were provoked to rethink their ideas concerning the 'objectivity' of the mass media.

— Mennonite Brethren Herald

Movies WITH MEL



EASY RIDER

Easy Rider, directed by Dennis Hopper and starring Dennis Hopper and Peter Fonda explores the troubled American scene in a raw, brutal and yet touching way. The movie, although pretentious, romantic and unbelievably naive, nevertheless explodes. It sets the dark hatred of Americans (and all people) against the beautiful scenery of the American Southwest.

The movie falls into three main parts. The first is a journey on motorcycle across the Southwest by two kindly hippie types who finance their trip by selling drugs from Mexico to a shady character in Los Angeles. This unlikely pair, Wyatt, nicknamed Captain America (Peter Fonda), and Billy (Dennis Hopper), are going to celebrate Mardi Gras in New Orleans. On the way they run into some problems with the straight world, but everything goes fairly well. They stay briefly at a hippie commune where all is sweetness and light. These simple people, broadcasting grain and having their own "little theatre", are hopelessly idealized.

The mood darkens as the two seekers move on and are jailed on a trumped-up charge. In jail they meet George, an alcoholic lawyer on a binge who receives preferential treatment from their jailers because of his family ties. George gets the two out of jail with only a twenty-five dollar fine instead of the usual treatment for hairy types — being kicked out of town after a close shave with a rusty razor. George, who longs to be free but has never dared, ends up perched on the back of one of the motorcycles and the trio sets off for New Orleans. That night Wyatt turns George high on grass instead of booze. Then George goes into a very comical "The Venutians are coming" routine.

The mood becomes ugly when the friends stop at a small diner in a southern town. The crude comments meant for the riders by the heavy-set crew-cut men reek with hatred. The silly giggling of the ogling teenage girls intensifies the ugliness. Captain America and friends leave without being served. The movie reaches an emotional high in its portrayal of frightening truth. That night George spiels on about fear and freedom. "People fear us because we are free — we represent real freedom. They are tied up and cannot stand someone who is free." That night, while the campfire is still smoking, the townsmen jump them as they are sleeping and beat them with clubs. George is killed.

The last section is complete despair. The two go to an expensive whorehouse in New Orleans — address provided by George. Billy tries pathetically hard to have a ball; Wyatt "sleepwalks" through the sordid episode. They escape with two of the inmates — observe the madnesses of the Mardi Gras — go on a bad LSD trip. At this point the movie becomes chaotic. Symbols flash on screen — distortions come, fade, superimpose, dissolve madly, frenetically. The desperate attempt of the film-makers to show a bad trip is horrifying and pathetic. It is at the same time effective and overdone.

The anti-heroes hit the road again. That night Wyatt says, "We blew it, Billy. We blew it." The adventure is gone. Nothing remains. The next morning Billy is gunned down from a truck by a couple of hippie-hating Southern farmers who are looking for a bit of fun. Wyatt, after examining the still alive Billy, jumps on his motorcycle to race for help, but the rednecks have turned around and fire on him. The motorcycle leaps in grotesque agony — the gas tanks explode — the movie is over. The shock lingers in the theatre.

It is difficult to comment on Easy Rider because of the effectiveness with which truth and falsehood are presented. This is essentially an anti-establishment protest movie. Yet the themes of the alienation of youth and the confusion of the older people are presented in a thoughtful and witty way. The film is definitely pro-hippie and pro-drugs. The hippie commune is glorified. They are the people who have rid themselves of their hang-ups — not realizing that their world has its own clichés and hang-ups. Wyatt says, "I've never wanted to be someone else" — but he doesn't know who he is. One of the points that comes across, especially through Billy, is that society is so bad that you must live the clown or die weeping. There is nothing the individual can do to redeem society or society the individual. That is the tragedy. Hopper has taken his heroes so far and can go no further.

The tragic ending, in spite of its impact, is a farce. The director does not know what could become of his characters. There is no way for Wyatt but the way of death. "You know, Billy, we blew it." But what is there to blow?

There is no purpose in the lives of the riders. They are ships with no moorings and no compass. They possess no purpose in their lives, but this lack of purpose is better than the purposeful hatred and violence they find in society. The question remains — Why? Why do people fear, hate and brutalize? The director offers no answers.

The movie is good in that it shows violence and sin without making them attractive. The violence increases gradually. The whorehouse is shown as an empty facade — sickening in its decay and corruption. These scenes would hardly turn anyone on or lead anyone to temptation. **Easy Rider** does not give an insight into a growing segment of our youth. These alienated young people who have rejected society have replaced society with nothing basic. The film shows that Billy and Wyatt get nowhere and indicates that they could get nowhere for there is nowhere for them to go.

Another difficulty with the film is the picture presented of the "straight" world. We know that society is corrupt, but we also know that there are individuals who try to be honest — who try to show love. We see none of these in the film. Along with the rejection of society, the film also rejects traditional Christianity. Hopper implies that the only Christians today are the gentle hippies.

Easy Rider is an emotional film which gives penetrating analysis of certain segments of society. It is a frustrating film which shows wrongs without showing any glimmer of hope. There is nothing uplifting in the movie. This in itself is a tragic comment on Dennis Hopper.

Mel Huizinga.

THE WORLD AROUND US

Land of the mighty missiles

In the land of North Dakota, close to the town of Grand Forks, there lives a farmer called Brown. The farm, about 1,200 acres, has been in the family for many generations, and the farmer and his wife have brought up five healthy children there. The land is very much as it was in the time of Mr. Brown's grandfather, except for one minor difference. About two hundred feet from the farm house there is a two or three acre plot that is surrounded by a seven foot fence with barbed wire strung along the top. In the center of this area sits a giant slab of concrete in the shape of a mushroom cap. Under this eighty ton slab of concrete is a deep cylinder of concrete in which sits a Minuteman II intercontinental ballistic missile. It is about six feet in diameter, stands a little over fifty-nine feet and weighs about thirty-five ton.

When certain people decided that the time has come to fire the missile, it will rise out of Mr. Brown's field in a plume of fire and smoke and deliver its nuclear warhead to a Soviet or Chinese target in about one half hour. If you place a compass on a map, making Grand Forks the center, and draw a circle of about seventy-five miles radius, you have circumscribed an area in which there are another 149 Minutemen sitting in hardened silos in farmers' fields. Mr. Brown and the other farmers plow around them. Mr. Brown's missile site is designated N-35.

Somewhere in the Soviet Union, perhaps in a large Ukrainian wheatfield, there are also silos in the ground — maybe they also have a mushroom shaped concrete slab on top of them. In these silos sit either a SCRAG, or a SAVAGE, or an SS-9 intercontinental ballistic missile programmed to blast out of ITS silo and explode its incinerating megatonnage close enough to site N-35 to render Mr. Brown's missile inoperable. All this is known as the balance of power, or, if you prefer to be more up to date, the balance of terror.

The missiles are, of course, quite safe; they could not be fired accidentally. Only the President of the United States can start the whole chain that will eventually send the Minutemen on their way. This happens when he receives the word that the radar network or a reconnaissance satellite has spotted an enemy missile attack. He chooses a retaliatory war plan and sends a coded message to the Strategic Air Command underground headquarters at Offutt Air Base just outside Omaha, Nebraska. The message is then relayed to the crewmen at the launch-control capsules. If the message conforms to certain predetermined specifications, the two men open a sealed box, check the documents inside and take out the two keys which are in the box. The men then go through a check list, the keys are inserted in two locks, and on the order of the commandant are turned, held for a count of three and released. An explosive charge will blow the lid off the top of the silo, and the Minuteman will begin to rise. Each of the three solid-fuel engines will burn for about one minute, and by the time the last one stops, the missile will have reached a speed of about 15,000 miles per hour. It does not take long to reach the target.

There is of course always the possibility that the enemy missiles will get through and knock out the launch-control centers with direct nuclear hits. But provision has been made for this. There are at least three other ways of launching the missiles: two are classified, the third is by a general in SAC's airborne command post, a place code-named "looking glass". There is thus no fear that the Minutemen can not be sent up to destroy the other nation; even though most of the United States is destroyed, retaliation will be possible. The clever military people have thought of almost every angle.

There is only one problem — the Minutemen have never been tested. They have been fired on the range at Vandenberg's Airforce Base in California, but they have never been tried, with their warheads, on the long range flight which they are to undertake when they are propelled to another country. In 1966, the Air Force twice failed in attempts to fire a Minuteman out of silo H-24 near the community of Michigan. The first time a substandard resistor in the power-supply equipment forced postponement; the second time a minutarized capacitor in the guidance-and-control package did not function. After several months of tinkering with the missile, another attempt was made and again nothing happened. The Air Force now blames the failures on the fact that the missile was modified to hit the earth seven seconds after the launch. This threw the whole mechanism into disarray. The Minuteman should thus not be blamed for failing; it was designed to travel to Russia or China, not to a field a few miles from the launch pad. If it was only possible to test the missile in its "true environment", then it would be seen how well the weapon functioned.

The military is a little impatient with all those civilians who try to give an opinion on the Minuteman. After all, how can an uninitiated civilian give a qualified opinion on such a complex weapon. As complex as it may be, the Minutenman is already obsolete; we have a newer and better weapon. This is the MIRV — which stands for "multiple independently targetable re-entry vehicle". Translated into ordinary language this means that one Minuteman is given several nuclear warheads which it spews forth as it nears the target. This, of course, is a tremendous breakthrough and an increase of our "deterrent" without having to build more Minutemen (or silos on some more farmers' fields).

Another touch is the ABM, a brand new concept in weaponry. The letters stand for "anti-ballistic missile", and the weapon is a real necessity. With this one we can intercept and destroy their missiles before they can knock out our missiles, thus allowing our missiles plenty of time to get to them. Every one can see the advantage of such a weapon, or should be able to, and the military cannot understand why there should be people who would want to oppose such a scheme. The ABM is not ready yet, but as soon as the first one is, it will be placed, appropriately enough, near the town of Walhalla in North Dakota.

The idea is to build so many missiles and nuclear warheads that the other side would never dare to attack, because he would be blasted from the face of the earth; and since the other side has the arsenal, he keeps you in check. There is only one little catch. Since you do not know how much the other side has, you must always build more to keep ahead of him. This, at least, seems to be the philosophy of the great nations of our present day world.

J. J. Bout.

WORLD OF YOUNG WRITERS

Editor: COR W. BARENDRECHT

But Jesus called the children to him, and said:
"Let the children come to me!
Do not stop them, because the Kingdom of God belongs to such as these . . ." — *Luke 18:16 TEV*

On the youthland line . . .

The response from young people to the venture of creative writing has been overwhelming. The idea has caught on like a spark touching off a bonfire, and the contributions submitted are heart warming as the sight and sound of young people around such a fire.

Many good things are bubbling in the minds of young people. We are presenting this writing, which this time is mostly from grade school children, as a sample of what the encouragement of teachers means in terms of quality, range and output of creative expression by the young.

Some Christian schools have made a creative writing project an assignment for all students in all classes. From selections made by teachers we have chosen a representative sample of writing by young people in as many genres and of as many school levels as possible.

Neither teachers nor editors have made an attempt to translate child-like expressions into adult English. This was done to retain the original expression and the humor of the storyline.

The variety of subjects and the quality of the work submitted may indicate that a venture such as this one has been long overdue. There are many magazines, including religious and even underground media, which address themselves to young people. Many of these provide the necessary input of ideas or philosophical slants which feed the minds of youths. But a venture in which the young themselves can vent their creative output has been the vision of a few who saw the need for tomorrow's Christians to express themselves today.

We invite teachers in the Christian school systems to encourage young talent in a spirit that brings out the artist-to-be. By encouraging the young to express themselves creatively on the Christian themes, on specific areas of learning, we are contributing to a future in which unthought of means of communication may become available to the service of Christ.

The Christian life may be seen as a continuous worship service, or as a prayer in which men offer themselves and their output to God. Our aim is to promote creative worship in the field of writing; to prepare young people to exercise their Christian faith by doing the thing now, so that tomorrow they will know how.

The enthusiasm with which the "World of Young Writers" has been received, the excitement of both teachers and writers about the possibility of publication offered by Calvinist-Contact, and the creative thinking related to faith and life which the idea has instigated in hundreds of young people, has been greatly heartening. May we invite you to join us?

(As more writing comes in, we hope to see more work from high school students; their essays, poetry, and letters.)

WORKING WITH WORDS

Before commencing to write, the writer must decide whether he will write his story in the first or third person, recounting or describing objectively, letting the facts speak for themselves, or else subjectively, investing them with his comments, colours, warmth and interpretation. Shall he start from the beginning, following a natural course of events as was formerly done? Or shall he start at the end, with the death of the hero, and continue thus upstream to his birth, as is the fashion nowadays?

He must, in addition, grasp the proper extent to which he may use interpretation, learn to say only as much as is needed for the reader's full comprehension, and at the same time not exaggerate with explanations, like a bore who tells the same jokes over. He must seek, as Maupassant advised and required:

"The only word which can imbue facts with life, that verb which alone can make them live and that adjective which alone can properly describe them. He needs to search constantly, until the right word is found, the right verb and adjective, never satisfied with approximate or halfway solutions, and never having recourse to deceptions, even the cleverest ones, such as monkeying about with words to avoid difficulties."

(Yugoslavian author).
— Erih Kos

SPRING MOVEMENT

Poetry

In the beginning of nature's growing,
The fresh green grass stirs in the breeze,
The wind is blowing lazily through the trees,
Crab apple blossoms are gently flowing.

A man jumps for joy while watching his son,
Through the grass and over the hill,
There runs the boy to satisfy his will,
A body leans forward; legs gleefully run.

Water in the river flowing so slow,
The streams are rushing from the mountains up high,
Men are out fishing, disregarding the sky,
Bluegills are biting on warmed hooks below.

The sparrows are flying and flapping their wings,
Rabbits are hopping through grass and trees,
While flowers are shining their petals for bees,
For this is the season that moves and sings.

S.T.R.

Preparing the Manuscript

In preparing the manuscripts for this column, please observe these rules.

1. Type (if possible), or write legibly.
2. Double space (except poetry)
3. Use only one side of the paper.
4. Number the pages.

All entries are to be accompanied by a cover sheet, (not a piece of scratch paper) stating:

a. Full name of the Writer.
b. Indicate if for personal reasons you want only your initials used in print.
c. Address (complete, please)
d. School grade, level, or profession.

Send all works to "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

HAPPINESS IS . . .

Happiness is having a A on my report card.
Happiness is going to a wedding.
Happiness is having a baby boy.
Happiness is on a farm.
Happiness is riding on a horse.
Happiness is chasing a cow.
Happiness is singing.
Happiness is doing our best.
Happiness is to obey.
Happiness is to care for others.
Happiness is beauty.
Happiness is living in America.
Happiness is having good parents.
Happiness is Christmas.
Happiness is nature.
Happiness is a good home.
Happiness is being nice to people and being polite and using manners.
Happiness is going to the restaurant.
Happiness is going on the elevator.
Happiness is having a puppy.
Happiness is going to church.
Happiness is going on vacation and going to a park.
Happiness is having food and freedom and clothes.
Happiness is knowing God and Jesus and not sinning.
Happiness is good schools.
Happiness is fun and laughter.

SADNESS IS . . .

Sadness is when my friends are sick.
Sadness is when uncle Martin died.
Sadness is when I'm lonely.
Sadness is war.
Sadness is when I don't know what to do.
Sadness is being a slave.
Sadness is not having good parents.
Sadness is not having a good home.
Sadness is to disobey.
Sadness is not living in America.
Sadness is not having fun.
Sadness is being one of them who have to be owned and bought.
Sadness is getting a spanking.
Sadness is having no one to play with.
Sadness is going to a hospital.
Sadness is having an F on my report card.
Sadness is when the doctor sticks a popsicle stick down my throat.
Sadness is when a pup dies.
Sadness is when you get in trouble.
Sadness is when you get hurt bad.
Sadness is working.
Sadness is getting killed in army places.
Sadness is knowing the devil and doing what he says.
Sadness is when somebody dies that you love.
Sadness is if you have nothing to eat.

— 2nd grade Class definitions.

THE LAZY BOY

Long, long ago there lived a boy and this boy was lazy. He did not do his homework. He did not even go outside. He never did anything except sleep all day. One day his mother said, you ought to do some work. So he did. He finished his homework. Then he went outside and mowed the lawn and he is still working. And now they're the richest people in the world.

Raymond De Boer.

MY DAD

My Dad is nice. He is always nice to help us. Once our Tarzan swing was tangled up so I went upstairs to get Dad. My dad came downstairs. He untangled the Tarzan swing. Then I swung so high I hit my head on the roof.

My Dad works in Goodrich. He welds sometimes. One Saturday he brought a big thing home. Then we played on it. My dad called us in because my Mom was too busy.

Every night my dad sticks my brothers in bed. Then my sister and I go to bed and my dad tucks us in.

My mom and dad watch T.V. Then they go to bed.

Janice Blauwkamp.

ORANGE

Orange is the ladybug, small as a pin top. Orange is a rainbow in the sky. Orange is a leaf in the fall.

Raymond DeBoer.

SHORT STORY

MY WINNER

Hello, I'm a horse racer. I live in California. It took a long time before I got on a horse because I always fell off. Once I was riding a horse and a bee stung my horse, and he started to buck and I fell off and broke my leg. I couldn't ride for two years.

When the two years were over, I wanted to ride horses again, so I went to the barn and I saw a new horse. I asked Bill the stable boy if I could ride that one, but Bill said it wasn't trained yet and that I shouldn't ride it, because I hadn't ridden for two years.

At supper time I asked dad if I could train that horse for my own. But dad shook his head and said, "No," because I hadn't been near a horse for a long time, and he was scared that I would get hurt again.

After school everyday I went to the barn and fed the new horse, and he began to like me so I wanted to name that horse. I called him Fella. After he was tame enough, I wanted to train him, so I took him out of his stall and took him outside and I put a bridle on him. First I gave him a lump of sugar and quickly I slid the bridle on. He didn't like that too much and tried to slip it off, but it wouldn't come off, so he came to me for a carrot and I gave him one. Then I took a lead rope and snapped it on the bridle and that's where the training started.

I was a little scared, but Fella cooperated and I didn't have any trouble. After I put Fella away for the night, I went home.

The next morning I got up. "That's right; it's Saturday!". I'm so glad!

After breakfast, I went to the barn. Fella was waiting for his breakfast, so I fed him and then I got ready for the training. Today I have to get Fella used to the saddle and the bit. Fella didn't like the saddle too much, but he let me put it on, because I had some sugar in my pocket and he liked sugar.

When the training was over I put Fella back in his stall and went to do my chores. After the chores I went to Fella's stall again and took him out in the pasture and exercised him. When he was exercised enough, I turned him loose in the pasture for the night.

The next morning I saw a trailer in the driveway and I asked Bill what it was for. Bill said it was for the big race. He said one horse named Danny Boy was going to be in the race. I asked Bill if Fella and I could be in the race but he said, "Go ask your father." So I went to my dad and asked if Fella and I could be in the race.

"I've been waiting for you to ask me that. I know that you have trained Fella and he is a good racer. So I guess it's all right," Dad said.

"Oh, Oh Dad, thank you very much! I wanted to go in that race so much! Oh Dad, thanks a lot!" I said.

I ran outside to tell Bill the good news and to get Fella used to me riding him.

When I took Fella out of the barn he had the saddle and the bridle on, and he was ready for me to ride him. I was surprised, because at first Fella didn't like me to ride him. But he seemed to like riding lessons now.

At supper I was so excited that I couldn't eat. After supper I got the dishes done and I went to bed.

When I got up I remembered, "It's the big day!" I can hardly wait to see Fella. At the breakfast table I was so excited I could hardly eat. First I spilled my milk, then I dropped my fork and knife.

"Settle down, girl," dad said, "it's just a race. Don't be so excited.

"I can't help it, dad," I said, "I'm so excited."

When we got to the track, everybody was excited; everybody got mixed up in the confusion. But when I saw Fella he was so calm. Suddenly a noise interrupted and a trumpet sounded.

"Everybody clear the track. The race is about to begin," said a voice.

When the track was cleared, the loudspeaker said, "All horses at the starting gate. All horses in their positions. On your mark? — Get set!"

Bang went the gun. Every horse started real good. Fella was in the lead. I didn't see anything go by and in the stretch I fell behind, but I said to Fella, "Come on, Fella. We've got to win this race."

But Fella was stopping. Have we crossed the finish line? What do you know, we did cross it.

I asked my dad if I won.

"You sure did," he said.

"Dad, I can't believe it. Did I really win?"

Fella was my winner.

— Irene.

HAIKU

Haiku or Hokku is a form of Japanese poetry, in three lines. The first line has five syllables, the second seven, and the third again five. In the three lines, a clear mini-picture is given of something in nature which arouses a responsive emotion. Often the lines suggest a specific spiritual insight. Here are some delightful children's versions revealing the capacity of wonder about the miracles God works in nature. Are these hidden from the learned and wise?

The flowers grow on
the earth and the trees blossom.
And soon comes the leaves.
Janice Blauwkamp

Look at the swift birds
as they hop up and around
on the big branches.
Joel Brouwer

Boys and girls like to
swing high and low in the sky.
I feel the wind blow.
Larry Dick

In the forest at
night the tree shadows move and
quickly they are gone.
Raymond DeBoer

How the flowers smell
so fresh and sweet in the sun.
They are beautiful.
Linnae De Vries

Thunder crashes, lightning
flashes. Rainy weather is
coming. And it's spring.
Ria Harkema

Look at the shadows
move through the summer
moonlight.
The forest is light.
Douglas Boomsma.

THANKSGIVING

On Thanksgiving we always have some turkey and other vegetables. You always give thanks to everyone and here is a prayer.

God we thank you for vegetables that grow in our garden, and the flowers and the fruits, like grapes and strawberries and raspberries and red berries, and for the loving kind and for all the animals that grow and for the wood carvers and for all the things in the world.

Sharlene.

MY WISH

I would like for my wish 100,000,000 more wishes, then when I had 1 more wish, then I would wish for another 100,000,000 wishes. Like if I had a terrible problem, I would wish that I make the right decision. Or if I was in a fight I would wish that I could whip him, so that he would never bother me again. I would choose this wish because if I would choose something else, it would only be helpful in one way.

Roberto.

HOW THE ELEPHANT GOT HIS LONG NOSE

One day the zookeeper noticed that the elephant had escaped. The elephant wandered across Main Street and into a parking lot. It was a hot day so the elephant lay down to take a nap. But while the elephant was sleeping a car ran over his nose. And the car parked right there. The elephant woke up. He pulled and pulled but instead of getting his nose out, it started stretching and stretching. At last he got his nose out but it was different. It was ten feet long!

Mike Van Houten.

Thumb-nail and other sketches

WHAT I WANT TO BE

When I grow up, I'm going to be a nurse. You know how come? Because my uncle is going to be a doctor. Another thing I was planning to be, I'll be a Vietnam nurse but I don't know if my Mom will let me. On the other hand, I'll work in the hospital . . .

Karen Komdeur.

WHAT EASTER MEANS TO ME

Easter means gay and happy children and singing songs of praise to Jesus. I'm thankful that Jesus saved us from our sins. I'm glad that Jesus could spend the last night with his disciples. That's what Easter means to me.

Mike Van Houten.

MY FLOWER

My flower grows in a garden. Do you know how a flower grows? Yes, a flower grows by seeds and when it gets big I pick it. When I give it to my mother she smells it and she puts it in a glass and she runs water in it. When it dies she throws it away and I pick another flower and that one has lots of prickers too.

Debbie Schilds.

HAPPINESS

Happiness is God, because he made heaven and earth, trees and flowers, birds and bees and butterflies and people.

Mark Van Stedum.

MY PET CAT

My cat was a very beautiful cat. On Monday he died. I was at school when he died. He was my best cat. Do you know why he died?

Ruth Hoekwater.

A COMPLETE FAMILY

I wish that my father was alive because then we would have a complete and happy family again and that is the gift I would like over everything else.

Sue DeWitt.

A VISIT TO EARTH

Up on Mars the Marcians are getting ready in their Super-Mustang Special to come and visit the earth. I'm bee-bee-boo-boo-ben-ban an marcian getting ready to go to earth. We blasted of bloo blow blam, that's what it sounds like blasting off Mars. We orbited Mars and went into the earth's orbit.

We landed on the road in front of a tourist bus in Yellowstone Park. Right next to Old Faithful. When we got out of our Super Mustang Special everyone looked terrible and sounded terrible too! Everyone was going Ah Ah Eeee! This sound came from a round hole that was open wide. We didn't know what was going on. Then we saw Old Faithful; we all started running over to it. We thought it was a shower! We crawled all through it in and all over! Old Mr. Faithful was sleeping, so he didn't know what was going on. Then I tried crawling in the hole of Old Faithful in the water. I got shot sky-high to the top! Then Old Mr. Faithful woke up and stopped. So we started exploring. We crawled in and out of cars down people's backs and all over. Then, we saw some great big ship coming after us. We got scared and ran to the Super Mustang Special! We went home fast! We aren't ever going to earth again.

Janice S.

P.S. This story was written on Mars.

EEN VERGETEN GROEP

In het begin van vorige maand heeft een ongewone promotie plaats gehad aan de Vrije Universiteit in Amsterdam. Nu zijn promoties aan een universiteit doorgaans geen huis-, tuin- of keuken-conversaties. Meestal wordt daar gesproken over onderwerpen van wetenschappelijke aard en is het voor niet-ingewijden moeilijk om er door geboeid te worden.

Maar de promotie, die wij nu op het oog hebben, was weliswaar wetenschappelijk, maar had toch ten doel een onderwerp te bespreken dat ons allen aangaat, maar dat waarschijnlijk niet voldoende aandacht ontvangt. Het ging namelijk over de "Ongehuwden". Het was de verdediging van een proefschrift van Mevrouw Jenny de Jong-Gierveld en had tot onderwerp "een sociologisch onderzoek naar de levensomstandigheden en levensinstelling van ongehuwde mannen en vrouwen tussen 30 en 55 jaar."

Ach hoe gaat dat, doorgaans worden over ongehuwde mannen en vrouwen soms meewarige, maar meestal spottende opmerkingen gemaakt, zonder dat men zich rekenschap geeft hoe vlijmscherp deze opmerkingen de betrokkenen moeten treffen.

Waarschijnlijk worden deze opmerkingen gemaakt zonder dat men zich van de plaats bewust is, die de ongehuwden in de samenleving innemen. Het is maar niet alleen het gemis van een levens-partner, het is vaak ook een uitgesloten worden uit de normale sociale sfeer. Prof. Dr. H. R. Wijngaarden schrijft in zijn (in Nederland veel gelezen) boek "Gesprekken met uzelf," in een hoofdstuk over de ongehuwden, onder meer dit:

> *"De gehuwde vrouw heeft juist doordat ze gehuwd is, gewoonlijk via haar man ook de mogelijkheid van een vanzelfsprekend contact met andere mannen, gehuwde of ongehuwde, die als vrienden, kennissen of relaties van haar man overhuis komen en die ook haar vrienden kunnen zijn,*
>
> *Voor de gehuwde man geldt het overeenkomstige. Ook hij heeft, juist als gehuwde en vaak via zijn vrouw, de mogelijkheid van een gewoon contact met andere vrouwen, gehuwde en ongehuwde."*

Stel daar nu eens de ongehuwde man of ongehuwde vrouw tegenover, dan blijkt hieruit, dat deze in onze maatschappij het meest gewone, het omgaan met andere mensen, veelal moeten missen. Hoe kan het anders dan dat zij zich verschrikkelijk eenzaam gaan voelen. Het gevoel van uitgesloten te zijn is voor kinderen al erg, maar voor ouderen is het nog veel erger.

Nu zijn er wel mensen, die het expresselijk opnemen voor die ongehuwden, maar ondanks alle goede bedoelingen is dit voor de betrokkenen eigenlijk een verzwaring van de last. Het is een soort discriminatie, die pijn kan doen, want daardoor wordt hun ongewone positie in feite dubbel onderstreept.

In het gewone samengaan van mensen worden de ongehuwden feitelijk overgeslagen. En als wij over menselijke liefde en saamhorigheid spreken, dan denken wij niet in de eerste plaats aan de ongehuwden. Maar aan de andere kant beseffen wij maar moeilijk hoe eenzaam het bestaan van een ongehuwde kan zijn.

In dit verband komt ons het in Toronto gevestigde Christian Marriage Contact Bureau voor de geest. Hoewel dit bureau weinig in het nieuws is, wordt daar prachtig werk verricht. Een aantal mensen werken daar geheel belangeloos om in dit grote land mensen van dezelfde levensovertuiging met elkaar in contact te brengen om zo mogelijk de eenzaamheid in hun leven op te heffen. Dat is maar geen huwelijksbureau in de gewone zin van het woord. Het gaat er maar niet om om mensen aan elkaar te koppelen. Het gaat er om een werkelijke eenheid te stichten en op deze wijze de eenzaamheid in het leven van die mensen op te heffen. Als men ziet hoe men daar uiterst voorzichtig te werk gaat en als men bemerkt hoe voorzichtig men de gegevens over personen doorgeeft, dan is het olleen maar vreemd, dat een kerkblad vooralsnog geen advertentie van dit bureau wenst op te nemen. Hier wordt christelijke naastenliefde daadwerkelijk in de praktijk gebracht en de medewerkers, die uiteraard geheel anoniem blijven, betuigen daar de barmhartigheid van de Heiland zelf aan hen, die alleen zijn en die tobben over de vraag hoe hun leven tot volle ontplooiing komen kan.

Het lot van de ongehuwden is onder ons nog teveel gebagatelliseerd en teveel uit de sfeer van de christelijke naasteliefde gehaald. Wij zijn blij, dat iemand speciaal op dit onderwerp is gepromoveerd en dat inmiddels daadwerkelijke hulp op dit gebied beschikbaar is.

De ongehuwden onder ons moeten niet een vergeten groep worden.

D.F.

★ ★
★

JONGE SCHRIJVERS

Toen enkele jaren geleden tijdens "open house" in een van de christelijke high schools een vader aan de Engelse leraar vroeg, wat eigenlijk het doel van zijn cursus was, antwoordde deze leraar, dat zijn onderwijs er op gericht was om bij de studenten een begeerte wakker te roepen om in woorden uit te drukken van wat leeft in hun hart. De leraar vervolgde, dat de Noord-Amerikaanse wereld verschrikkelijk arm is op het gebied van christelijke letterkunde, terwijl toch christenen niet alleen over een rijke en veelzijdige levensbeschouwing beschikken, maar in feite op de levensvragen alleen het antwoord, het bijbelse antwoord hebben. Als het hem zou mogen gelukken, zij het slechts één student te doen ontwikkelen tot het schrijven van goede christelijke poëzie of christelijke verhalen, dan zou hij zijn arbeid meer dan beloond achten.

Toen wij de rubriek "World of Young Writers" openden, wisten wij niet of wij de belangstelling voor dit onderwerp konden wekken. De redacteur van deze rubriek, Mr. Cor W. Barendrecht, was enthousiast, maar wij hadden geen enkel houvast waaraan wij onze verwachtingen konden koppelen. Nu echter vindt men elders in dit nummer de eerste oogst van deze opzet en wij mogen wel zeggen, dat al deze inzendingen ons eigenlijk hebben overrompeld. Onuitgesproken hadden wij wel hoop, dat dit initiatief zou aanslaan, maar dat zulk een "response" zou komen, hadden wij niet durven verwachten. Dankbaar vermelden wij daarbij, dat wij de steun ontvingen van verscheidene leraren Engels en van principals van scholen. Wij hebben thans een begin gemaakt met het werk van jongere studenten, maar wij hopen dit uit te breiden tot het werk van ouderen. In ieder geval blijkt hieruit, dat bij verscheiden jongeren de begeerte leeft om in woorden om te zetten, wat er in hun hart leeft. En die kant moet het inderdaad op.

Terzijde willen wij hier tevens met dankbaarheid vermelden, dat Prof. C. Overvoorde van het Art Department van Calvin College de "kop" voor deze rubriek voor ons tekende.

Het lijkt ons toe, dat wij hier een bron hebben aangeboord van zelf-activiteit. En het is verblijdend dat speciaal de jongeren hierop reageren. Om met de Engelse leraar van zojuist te spreken: als ons blad er dienstbaar aan mag zijn, dat hierdoor jongelui worden aangespoord om ons land en ons volk van goede christelijke lectuur, hetzij in proza of in poëzie, te voorzien, dan is onze moeite van deze nieuwe rubriek ruimschoots beloond.

D.F.

Hoe Canada voor de bejaarden zorgt

(Canadian Scene) — Ouderdomsverzekering is een van de voornaamste maatschappelijke voorzieningen van Canada en iedere Canadees, die aan de vereisten wat woonplaats en leeftijd betreft voldoet ontvangt een pensioen van $78 per maand, ongeacht zijn of haar financiële toestand. Dit pensioen word regelmatig herzien en aan de hand van verhoging in de kosten van levensonderhoud, omhooggebracht. Zo wordt het met ingang van januari 1970 van $78 tot $79,58 verhoogd.

Tot 1965 werd dit pensioen slechts uitgekeerd aan personen van 70 jaar en ouder. Toen werd daar echter verandering in aangebracht en in 1970 ontvangt iedere persoon van 65 jaar of ouder, die door woonplaats daarvoor in aanmerking komt, ouderdomspensioen.

Iedereen, die de tien jaar aan de datum van aanvraag voorafgaand, in Canada heeft gewoond, komt, indien hij de vereiste leeftijd heeft bereikt, voor ouderdomspensioen in aanmerking. En op deze voorgeschreven tien jaar zijn tal van uitzonderingen mogelijk. Zijn er hiaten in deze periode, dan kunnen deze worden aangevuld door perioden waarin men voor die tijd in Canada heeft gewoond.

Het is een pensioengerechtigde in Canada toegestaan naar het buitenland te verhuizen. Er bestaan natuurlijk voorwaarden, maar deze zijn opmerkelijk vrij. Zo komt bijv. iemand, die sedert zijn 21ste jaar 25 jaar lang in Canada heeft gewoond en daarna naar het buitenland verhuist, toch voor ouderdomspensioen in aanmerking. Doet hij dat niet en wil hij bijv. 6 maanden naar het buitenland, misschien om zijn oude vaderland te bezoeken, dan blijven zijn cheques gewoon door gaan. Na zes maanden worden de uitkeringen gestopt, maar zodra hij in Canada terug is, worden de uitbetalingen voortgezet.

Er zijn ook nog andere overwegingen. Zo laat Canada de mensen, die het grootste deel van hun werkend leven in Canada hebben doorgebracht en toevallig in een ander land wonen, wanneer ze de pensioengerechtigde leeftijd bereiken, niet in de steek. Een ieder, die sedert zijn achttiende jaar veertig jaar in Canada heeft gewoond en op het bereiken van zijn pensioengerechtigde leeftijd in het buitenland vertoeft, komt voor pensioen in aanmerking.

Laten we nu even aandacht besteden aan de maatregelen, die zijn getroffen, om aan de snelrijzende kosten van levensonderhoud tegemoet te komen. In januari 1967 is er een Guaranteed Income Supplement Program opgesteld. Zij, die alleen maar Old Age Security pensioen ontvangen, worden daarbij verzekerd van een minimum jaarlijks inkomen van $1.336,92 voor alleenstaanden en $2.673,84 voor echtparen, wanneer beiden voor pensioen in aanmerking komen. Dit wordt verstrekt wanneer is vastgesteld, dat er geen andere bronnen van inkomsten aanwezig zijn, en is uitsluitend bedoeld om hen, die alleen op hun Old Age Security inkomen zijn aangewezen, verder te helpen. Zij, die buiten Canada wonen komen hiervoor niet in aanmerking. Deze uitkering moet aangevraagd worden.

Het maximum bedrag voor deze uitkering als aanvulling van het ouderdomspensioen is $31,83 per maand. Beiden worden door de Canadese regering verstrekt. Behalve deze uitkeringen kan aan personen van 65 jaar en ouder, die in behoeftige omstandigheden verkeren door de provinciale regeringen nog Old Age Assistance worden verleend. Het zou n.l. tot 1970 duren, voordat Canadezen van 65 jaar voor Old Age Security in aanmerking zouden komen. In 1969 was de minimum leeftijd 66 jaar. Om deze kloof te overbruggen is er de provinciale Old Age Assistance, waardoor dus gezorgd wordt voor die personen, die de 65-jarige leeftijd hebben bereikt, maar nog niet aan de vereisten voor Old Age Security voldoen.

In 1970, wanneer elke Canadees van 65 jaar of ouder voor ouderdomspensioen in aanmerking zal komen, zal deze voorziening vanzelfsprekend ophouden te bestaan. Meer dan 125.000 Canadezen van 65 jaar en ouder worden op het ogenblik door deze voorziening geholpen, hetgeen bij elkaar ongeveer $50 miljoen kost.

De Canadezen betalen niet direct om voor bovenstaande uitkeringen in aanmerking te kunnen komen. Het zijn privileges van alle Canadezen. Wel is er echter een Canada Pension Plan, dat in 1965 werd ingevoerd, en waaronder elke werknemer tussen de 18 en 70 jaar, die meer dan $600 per jaar verdient, valt en elke zelfstandige van dezelfde leeftijd, die meer dan $800 per jaar verdient. Een werknemer betaalt daartoe een bijdrage van 1,8%, terwijl zijn werkgever daar nog eens hetzelfde bedrag bij betaalt. Een zelfstandige betaalt 3,6%. Deze pensioenen worden tussen de 65 en de 70 jaar uitbetaald.

Het Canada Pension Plan is zo opgesteld dat met bijna alle omstandigheden waaronder met pensioen wordt gegaan is rekening gehouden, zoals lonen die eventueel nog na men met pensioen is gegaan worden ontvangen uitkeringen aan invalide bijdragers, een uitkering bij overlijden, weduwenrente, enz. Het is een uiterst practisch opgezet plan, dat voor alle Canadezen boven de 65 van onschatbare waarde is. U behoort hier volkomen mee op de hoogte te zijn en kunt dan ook alle gewenste inlichtingen aanvragen bij het Department of National Health and Welfare, Ottawa, Canada.

's Werelds grootste Landbouwtentoonstelling

(Canadian Scene) — In het oude verleden hakten immigranten de bossen weg en plantten er de eerste gewassen. Zij fokten vee op de prairies en varkens in Ontario. Zij legden de eerste groententuinen, boom- en wijngaarden aan. Hun Canada was een land van velden en bossen, boerderijen en dorpen.

Tegenwoordig vestigen de meeste immigranten zich in de steden. Misschien realiseren zij zich niet eens dat Canada ook nu nog een van de belangrijkste producenten is van landbouwproducten. Maar als zij in of in de buurt van Toronto wonen, dan worden zij eens per jaar aan dit feit herinnerd wanneer de Royal Winter Fair haar deuren opent. Deze tentoonstelling die in de volksmond "The Royal" wordt genoemd brengt boeren en veefokkers, gewassen en dieren bijna op hun drempel.

De tentoonstelling die gehouden wordt in het Exhibition Park in Toronto, is dit jaar open van 14 tot 22 november. De meer dan 4.000 deelnemers stellen er meer dan 17.000 individuele producten en dieren ten toon. En ondanks de prijsstijgingen op allerlei gebied, heeft de "Royal" de oude toegangsprijzen gehandhaafd: $1.00 voor volwassenen, 50 cents voor schoolgaande kinderen en 25 cents voor andere kinderen.

Ofschoon de Royal Winter Fair nog steeds het meest aantrekt door haar traditionele karakter — de dieren, de beste tarwe die in Canada wordt gekweekt, fruit en groenten — zijn er ieder jaar weer nieuwe attracties. Dit jaar zullen producentengroepen tonen wat zij de Canadese huismoeders aan te bieden hebben aan de hand van kookdemonstraties, recepten en "proefjes". De film over "The Royal" waarmee men verleden jaar zo veel succes oogstte zal ook dit jaar weer worden vertoond. Tevens is men voornemens twee nieuwe films te vertonen: "Man on the Moon" en "The Chemicals of Planting".

In het belangrijkste ruitersport evenement, de "Royal Horse Show" zult U de beste ruiters en paarden uit Canada, de Verenigde Staten, Argentinië en Mexico kunnen zien. Een groot deel van de tentoonstelling heeft niets uit te staan met landbouw of sport: de bloemententoonstelling, de grootste autoshow die ooit gehouden is, tropische vissen, een tentoonstelling van beroemde ontwerpen van aanplakbiljetten, enz.

Verleden jaar werd "the world's biggest country fair", zoals men de Royal vaak noemt, door een record aantal mensen bezocht. Men verwacht er dit jaar nog meer...!

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Van het Departement van Arbeid

PREMIERE PROJECT VOOR MENSELIJKE RECHTEN

De Regering van Ontario heeft een experimenteel project voor Menselijke Rechten in de Bathurst-Spadina-College buurt gelanceerd.

De Ontario Commissie voor Menselijke Rechten heeft op de hoek van College en Major straat een kantoor geopend om het mensen in de buurt gemakkelijker te maken om inlichtingen en raadgevingen omtrent hun rechten en kansen te verwerven.

In het project zijn tevens de Afdelingen Arbeidsmaatstaven en Industriële Training betrokken. De eerstgenoemde Afdeling beheert en voert de wetgeving uit betreffende het waarborgen van arbeidscondities, zoals minimum lonen, werkuren, vacantie en betaling van overuren en gelijke betaling voor gelijke arbeid. De laatstgenoemde Afdeling is verantwoordelijk voor toename in het verschaffen van geschoolde arbeiders door middel van haar leerlings- en korte termijn trainingsprogramma's.

Het kantoor werd voor drie bepaalde doeleinden opgericht:

1. Om voor alle mensen de gelegenheid te scheppen met hun rechten vertrouwd te geraken;
2. Om burgers tegen alle vormen van discriminatie te beschermen;
3. Om mensen met de kansen die er voor hen bestaan op de hoogte te brengen.

Meer dan 500,000 van de twee miljoen inwoners van Metropolitan Toronto zijn pas aangekomenen, die Italianen, Duitsers, Europese en Marokkaanse Joden, Fransen, Polen, Hongaren, Grieken, Hollanders, Portugezen, Negers en Aziaten zijn.

Een grote concentratie van deze mensen woont in het binnenstadsgebied binnen wandelafstand van het nieuwe inlichtingenkantoor.

De Regering houdt zich bezig met het verlenen van een dienst voor Nieuw-Canadezen, aangezien menig probleem in deze buurt behelst de tewerkstelling en huisvesting die onder het schema van het departement vallen.

Het kantoor, gelegen in het hartje van een gemengd etnisch district, werd opgericht als resultaat van een studie die men gedurende de zomer van 1968 in deze omgeving hield omtrent de gespannen toestanden en conflicten onder de jeugd van verschillende etnische en rassen achtergronden.

Teneinde werkende mensen in de gelegenheid te stellen het kantoor te bezoeken zonder daarvoor hun werk te verzuimen zullen de kantooruren tot in de avond worden verlengd. Momenteel is het kantoor open van 10 uur v.m. tot 7 uur n.m. op werkdagen en van 9 uur v.m. tot 5 uur n.m. op zaterdagen. Het is donderdags gesloten.

Behalve de ambtenaren van de Afdelingen Werkstandaards en Industriële Training, doet een tolk die Engels, Portugees, Chinees en Italiaans spreekt dienst gedurende de kantooruren.

the Hon. John Robarts
Prime Minister of Ontario

"BEGIN MAAR VAST"

Merkwaardig hoe drie simpele woorden, samengevoegd tot een zinnetje, en vergezeld van de juiste intonatie en de passende connotatie, een zee van herinneringen kunnen oproepen aan voorbijgegane jaren en ervaringen.

Hij heette Kijne, en we zaten samen in een Japans interneringskamp op Java gedurende 1942 tot 1945, ver verwijderd van allen die ons lief en dierbaar waren. Ik moest eigenlijk zeggen: kampen, in het meervoud, want we zijn wel vier keer verhuisd. We voelden ons tot elkaar aangetrokken, omdat we hetzelfde geloof deelachtig waren en dezelfde behoefte hadden om van dat geloof in de Heiland te spreken. We gingen ook beiden door dezelfde beproevingen, tezamen met onze duizenden medegeinterneerden in ons kamp, en de andere over Java verspreide kampen. De ergste beproeving, afgezien van de jarenlange scheiding van onze familieleden, was de dagelijks weterkerende knagende honger. Het eerste jaar was het eten niet te slecht. We kregen genog rijst om onze magen te vullen, hoewel er toch toen al velen aan honger-oedeem stierven door gebrek aan de nodige vitaminen en eiwitten. Maar naarmate het de Jappen minder en minder voorspoedig ging in hun verovering van de Far East, naar dezelfde mate kregen wij het slechter en slechter wat het eten betreft, totdat het aantal honger-sterfgevallen zo hoog steeg dat de overlijdings-aankondigingen werden stopgezet.

Het geloof en het gebed hebben er ons doorheen geholpen, met de wetenschap dat een almachtig en alwetend God als onze genadige Vader het roer van het wereldschip, zowel als van ons levensschip in handen hield. In de eerste tijd mochten we vrij onze kerkdiensten houden, hetzij een schuur, onder een afdak, of in de open lucht. Onze Bijbels moesten met andere boeken voor inspectie worden ingeleverd, maar kregen we later terug. Zo hebben we op "Kesilir," in Oost-Java, heerlijke kerkdiensten gehad, hoewel ik moet erkennen dat mijn emoties me dikwijls te machtig werden. Sommigen konden om die reden helemaal niet naar de kerk. Later werd onze vrijheid beknot: we mochten wel samenkomen, maar er mocht niet worden gesproken. Het werd een stille dienst met de onderdelen van de dienst op een schoolbord aangegeven. Weer later werden alle diensten verboden en kwamen we clandestien bij elkaar in kleine groepen om Gods Woord te lezen en te bidden. Op geregelde tijden kwamen Kijne en ik bij elkaar. Om beurten lazen we een zeker Schriftgedeelte en gaven daarover een meditatie, waarna we in het gebed gingen om God te danken en Hem onze noden voor te leggen.

"Begin maar vast." Dat was één van Kijne's geliefkoosde gedachten over het gebed des geloofs. Als je iets vraagt in Mijn naam," zegt de Here Jezus, "gelooft dat je het ontvangen hebt, en het zal je geworden." Begin maar vast voorbereidselen te treffen voor de inontvangst-name. Uit dat treffen van maatregelen om het gevraagde te kunnen ontvangen zal blijken of we werkelijk onze hemelse Vader op Zijn woord geloven en vertrouwen of niet.

In deze oefening des geloofs heeft de Heiland zelf ons meer dan eens het voorbeeld gegeven. Toen de Heiland gedankt had en de broden nam waren de vijf broden niet plotseling op een geheimzinnige wijze tot vijftig aangegroeid. De Here nam een brood op en begon in het geloof te breken. Hoe het gebeurde heeft tot heden nog nooit iemand begrepen. Het was ermee zoals ergens in de Psalmen staat: Wij zien het, maar doorgronden 't niet. Niettemin kwamen, al brekende, al de mandjes vol, en het hield op toen de laatste persoon zijn deel had ontvangen.

"Begin maar vast." Hoeveel werk in Gods koninkrijk moet er wel op deze wijze zijn tot stand gekomen? Door mensen die het met hun God durfden te wagen zijn er wonderen verricht. Dit is de grondslag voor alle waarachtige christelijke actie, maar het gelovig gebed moet er aan voorafgaan, en we moeten wel zekerheid hebben voor onszelf dat het werk "naar Zijn wil" is. Men kan wel graag iets op touw willen zetten, er hard voor gaan werken, en dan Gods zegen erop afbidden, en dan maar verwachten dat God het zegenen moet omdat WIJ denken dat het een werk in Gods koninkrijk is. Alleen als wij bidden NAAR GODS WIL verhoort Hij ons.

"Begin maar vast."

Mijn vrouw komt uit een groot gezin en was de oudste van acht kinderen. Mijn schoonvader leed aan een ernstige hartkwaal, zo ernstig dat de dokters er verstomd van stonden dat hij nog leefde. Hij had een groot geloof en dat moet hem er bovenop gehouden hebben. Er was in die dagen geen 'social welfare' en mede als gevolg van zijn ziekte was er vaak gebrek. Soms was er helemaal geen eten in huis. Maar het is er altijd wel gekomen, soms juist als de nood op z'n hoogst was. Het eist geloofsmoed om dan tegen je vrouw en kinderen te zeggen: "Begin maar vast de tafel te dekken." Eens belde iemand aan waarvan bekend stond dat hij een gierig mens was. Hij zette wat eten neer en zei: "De Here heeft tegen me gezegd dat ik hier wat brengen moet."

Mijn schoonvader is betrekkelijk jong, op zevenenvijftig jarige leeftijd, overleden, maar niet als gevolg van zijn hartkwaal. Hij werd aangereden door een auto en stierf kort daarop. Zijn laatste woorden tot iemand die hij die avond gesproken had waren: "Mijn naam staat in Zijn handpalmen gegraveerd."

"Begin, maar vast."

Er is wel heel wat geloofsmoed voor nodig om dat in toepassing te brengen, en we moeten wel heel zeker zijn van de wil des Heren voor we eraan kunnen beginnen. Het was wat voor Petrus om zo maar uit de boot op het water te stappen, en het was nog lang geen Pinksteren! Maar hij deed het toch maar. Doch niet voordat de Here tegen hem gezegd had: "Kom." Eigenlijk heb ik het altijd een beetje sneu gevonden dat Petrus, na zulk een geloofsdaad, enkele minuten later een standje van Jezus in ontvangst moest nemen vanwege zijn kleingeloof. Wij zouden denken dat hij het er al aardig had afgebracht, nietwaar!

"Begin maar vast."

Zelfs de kleine vijfjarige Melodye Jan, dochtertje van Rev. John Bisagno, schrijver van het leerzame boekje "The Power of Positive Praying" had dat al begrepen.

Op zekere dag kwam ze haar vader's studeerkamer binnenstappen en vroeg hem om een poppenhuis. Haar vader beloofde haar er een te bouwen en verdiepte zich onmiddellijk weer in het lezen van het interessante boek waaraan hij bezig was.

Even later, toen hij uit het raam keek, zag hij Melodye, de armen volgeladen met keukengerei, speelgoed en poppen, naar de hoek van de tuin lopen, waar reeds een grote hoeveelheid speelgoed aanwezig was. Hij vroeg aan zijn vrouw wat de bedoeling wel kon zijn van zo'n onmogelijk grote hoop speelgoed.

"Oh, je hebt haar een poppenhuis beloofd," zei ze, "en ze gelooft je. Ze is zich ervoor aan 't klaarmaken."

Als je niet beter had geweten zou je gedacht hebben dat de dominee door een atoombom was getroffen! Hij smeet het boek terzijde, sprong in de car, maakte het in minder dan geen tijd naar de lumber-yard voor materialen, en bouwde zo vlug als hij kon een poppenhuis voor dat kleine meisje.

"Waarom," zo vraagt hij ons, "ging ik zo gauw ik kon aan het werk? Omdat de kleine meid dat huis zo hard nodig had? Neen. Omdat ze het verdiende? Nogmaals neen. De zaak wat dat haar daddy haar zijn woord had gegeven, en zij had dat geloofd, en haar daden ernaar gericht. Toen ik dat geloof zag kon niets me meer ervan weerhouden om mijn belofte ten uitvoer te brengen."

"Indien gij u niet bekeert en wordt gelijk de kinderkens, zo zult gij het Koninkrijk Gods geenszins binnengaan."

B. Boulogne

De staatsbibliotheek en het openbare archief

door VERA FIDLER

(Canadian Scene) — Enige straten ten westen van de Parlementsgebouwen in Ottawa staat Canada's imposante Staatsbibliotheek en Archief, waarvan de bouw 13 miljoen dollar heeft gekost. Dit witte gebouw, dat van een groot aantal ramen is voorzien en uitkijkt over de Ottawa River, werd op 20 juni 1967 geopend en bevat een aantal van Canada's kostbaarste, culturele schatten.

Wanneer de bezoeker het gebouw binnentreedt, dat automatisch op de juiste vochtigheidsgraad en temperatuur wordt gehouden, bevindt hij zich in een prachtige, marmeren vestibule, waar direct mensen klaar staan om hem met alle gewenste inlichtingen en aanwijzingen van dienst te zijn. In het midden zijn een groot aantal gemakkelijke stoelen geplaatst, waaromheen men zich naar de brede gangen, die naar de oostelijke en westelijke vleugels leiden, kan begeven. De interessante schilderijen aan de wanden, met afbeeldingen van Canadese schuitevoerders van omstreeks 1870, zijn van de hand van Frances Hopkins, de vrouw van de secretaris van Sir George Simpson, de bestuurder voor Noord Amerika van de Hudson's Bay Company. De prachtige geëtste ramen hier en op verschillende andere plaatsen boven de deuropeningen zijn gemaakt door John Hutton, wiens meest bekende werk zijn Great Glass Screen in Coventry Cathedral in Engeland is. Deze mensen vertegenwoordigen het gesproken en geschreven woord en zijn bekende figuren in de wereldliteratuur en de geschiedenis van Canada. Aan het einde van de hall bevinden zich tentoonstellingsruimten, die worden gebruikt om collecties van historisch of algemeen belang aan het publiek te laten zien. Zo werd hier verleden jaar bijv. de Great Ring of Canada ten toon gesteld, waarmee thans een tour door Canada wordt gemaakt. Deze plm. 1 meter hoge structuur van kristallen en stalen bollen en platen, waarop de wapenen en bloemen van de verschillende provincies zijn gegraveerd, was vervaardigd in de Verenigde Staten door Steuben Glass en een geschenk van de V.S. aan Canada ter ere van haar 100-jarig bestaan als een natie. Het is een glinsterend symbool van Canadees-- Amerikaanse vriendschap.

In de westelijke vleugel is een zaal met 409 plaatsen, waar projectie-apparaten voor dia's en films aanwezig zijn en een systeem waardoor het gesproken woord onmiddellijk in drie verschillende talen vertaald kan worden. Van deze zaal wordt doorlopend gebruik gemaakt voor concerten, lezingen en films. In de oostelijke vleugel bevindt zich een dagblad leeskamer-bibliotheek met de grootste collectie dagbladen van Canada, daterend van het begin van Canada's bestaan als een natie.

In de Staatsbibliotheek, op de tweede verdieping, zijn twee grote muurschilderingen van de beroemde kunstenaar uit Montreal Alfred Pellan. In de bibliotheek bevinden zich meer dan 750.000 boeken die men heeft verkregen door aankopen, giften, en vanwege de bepalingen van de National Library Act, die in 1953 van kracht is geworden en die bepaalt dat van ieder boek dat in Canada verschijnt twee exemplaren aan deze bibliotheek gezonden dienen te worden. U vindt hier ook de zg. Union Catalogue, een enorm kaartsysteem dat alle boeken vermeld die men in de bibliotheken in Canada kan vinden. Iedere maand komen duizenden aanvragen binnen over boeken via een Telex system, en als het aangevraagde boek ergens in Canada beschikbaar is kan men dat bepalen aan de hand van deze Union Catalogue. De boeken in de National Library worden niet uitgeleend aan het publiek. Zij worden alleen uitgeleend aan andere bibliotheken, die ze op hun beurt weer aan het publiek doorgeven.

In de leeskamer van de bibliotheek kunnen studenten zich verdiepen in boeken en tijdschriften die door het personeel voor hen kunnen worden opgezocht. En om het voor de lezers gemakkelijker te maken bevindt de Archief bibliotheek zich op deze verdieping, en niet zoals het Archief zelf, op de derde verdieping.

Het belangrijkste doel van het Archief is om gegevens over de geschiedenis van Canada beschikbaar te stellen aan het publiek. Men heeft er regeringsdocumenten, persoonlijke geschriften van politici en andere belangrijke personen, oude kaarten, schilderijen, tekeningen, foto's, films en boeken. Men mag geen boeken of papieren meenemen en om ze te kunnen inzien heeft men een pas nodig.

In 1968 werden de faciliteiten van het Archief gebruikt door 28.000 personen. Bovendien brengt de post allerlei verzoeken — van stambomen tot oude forten — die alle door bekwame archivarissen worden beantwoord.

MEN MELDT ONS

spontaan: Het is inderdaad verbluffend — Nog nooit zo'n goed winter gehad — Werking is werkelijk perfect — Resultaten geweldig — De knieën werden dun, de pijn is over — Suikervrij, prachtig resultaat — Het ongelooflijke is gebeurd — De maagzweer is weg — Dokter vond het een wonder, enz. enz. Florakruiden tegen alle slepende ziekten. Meldt Uw ziekte en klachten aan ons.

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SYNODE BEGON BESPREKING VAN HET OORLOGSVRAAGSTUK

Tot een uitspraak over de vraag of nucleaire bewapening door de kerk moet worden afgewezen is de gereformeerde synode in Nederland nog niet gekomen. Wel is er uitvoerig over gediscussieerd en besloten is de meningen, die daarbij naar voren kwamen door te geven aan de prae-adviserende commissie van de synode, die in overleg met de deputaten voor het oorlogsvraagstuk moet proberen tot een voorstel aan de synode te komen.

Enerzijds werd tijdens de discussies betoogd, dat het moderne wapenbezit nodig is, niet om er oorlog mee te voeren, maar om er een oorlog mee te voorkomen. Anderen meenden, dat de kerk profetisch moet getuigen en zich niet mag neerleggen bij het "machtsevenwicht", dat geen evenwicht is, omdat de ene partij steeds sterker probeert te zijn dan de andere.

Velen waren er voor dat de kerk duidelijk zou moeten stellen, dat de oorlog zonde is. Sommigen trokken daaruit de conclusie dat de kerk dus de moderne nucleaire bewapening moet afwijzen. De afschaffing ervan is echter een politieke zaak. De kerk kan wel afwijzen, maar niet afschaffen. Eind november hoopt men de discussie te kunnen voortzetten op basis van een nieuw commissie-voorstel.

NIEUWE NEDERLANDSE KANSELIER

Hierbij heb ik de eer U mede te delen, dat als opvolger van de heer J. Aarts, die naar Hr. Ms. Ambassade te Islamabad is overgeplaatst, thans de heer W. J. Smeele als kanselier aan dit Consulaat-Generaal is benoemd.

De heer Smeele was laatstelijk in dezelfde functie aan Hr. Ms. Ambassade te Teheran verbonden.

De Consul-Generaal voor deze:
J. L. H. Bezems, Consul.

H. KREEFT, C.A.
Chartered Accountant
•
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7 november 1969 in de Chr. Ref. Church van GUELPH, ONT.
8 november 1969 in Delta Collegiate in HAMILTON, ONT. voor de Christian Action Foundation Inc.
13 november 1969 in de Chr. Ref. Church van LUCKNOW, ONT.
15 november 1969 in de Chr. Ref. Church van GRIMSBY, ONT. Mountainview Rd.
20 november 1969 in St. Mary Auditorium te PETERBOROUGH, ONT. (Zie plaatselijke aankondiging.)

Alle verenigingen worden in de gelegenheid gesteld om de ontroerende film "De Canadezen Komen" als na-programma op te nemen. Deze film is gratis, doch een collecte voor het Comité 1940/1945 of een vrije gift zal zeer op prijs worden gesteld.

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ANTI-HOUDING VERMINDERT BIJ ONKERKELIJKEN

Het rapport "Kerk in perspectief", dat suggesties bevat voor een herstructurering van het kerkelijk leven, is door de gereformeerde synode in Nederland ter kennisname aan de plaatselijke kerken aanbevolen. Ook besloot de synode de kerken te vragen hun oordeel en bevindingen door te geven aan de betrokken commissie.

Het rapport, dat inmiddels bekend is geworden als "het rode boekje", werd aangeboden door de evangelisatie-deputaten. Het is 't resultaat van een gezamenlijke studie van theologen en sociologen. Zij komen tot de conclusie, dat de gereformeerde kerken hun roeping in de wereld niet goed kunnen vervullen, wanneer zij geen veranderingen aanbrengen in de kerkelijke organisatie.

Bij de behandeling van het evangelisatie-rapport werd sterk gepleit voor een betere vorming en toerusting van de gemeenteleden. Uit onderzoekingen is gebleken, dat 60 procent van de mensen, die niet bij een kerk behoren, niettemin bij allerlei gelegenheden vragen stelt over God, de bijbel, de kerk.

De "anti"-houding bij onkerkelijken vermindert. Daarvoor in de plaats komt een "gedistancieerde belangstelling".

Men stelt de vragen echter niet officieel aan de kerk, maar bij allerlei min of meer toevallige ontmoetingen aan kennissen, collega's in bedrijven en kantoren van wie men weet dat ze lid zijn van een kerk. In samenwerking met andere instanties, zoals het jeugdwerk en het diakonaat, probeert het gereformeerde evangelisatiecentrum er achter te komen, wat de vragen zijn en het tracht daarop in conferenties, publicaties en advisering evangelische antwoorden te geven.

Ray Browneye, Class of '53. African Bush Pilot. The land is uncharted. The jungle unmarked. Yet he skillfully finds the tiny mission outpost and will deliver that malnourished child to Takum Hospital. For years he has endured the cabin's solitude and the engine's lonely drone. And today, throughout Nigeria, this man and his silvery wings are a symbol of hope and Christian mercy. An RBI man in action . . . for Christ's sake!

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FROM PULPIT AND PEW

PAGE OF INFORMATION ON CHURCH LIFE - FOR THE REFORMED COMMUNITY

EDITED BY REV. F. GUILLAUME

Resolution on Divorce and Remarriage

Adopted by the Mennonite General Conference in Vancouver, B.C.

As the Mennonite Brethren Conference, we are deeply convinced of the sanctity and permanence of the marriage relationship. We believe, on the authority of Scripture, that it is God's design that husband and wife live together in love and harmony until they are separated by death. But we also recognize that man, again and again, fails to live according to the will of God. It is with man who lives in disobedience to his will that God has called us to work. As bearers of his reconciling gospel, we are called to go fearlessly into this world of disharmony and corruption, believing that the gospel we bring is able to meet the needs of every kind of transgressor. We believe that it is then God's will that such persons become members of some local church in which they can find the fellowship and the nurture which they need for spiritual growth. We believe that this is also true of persons who have been divorced, and also of those who, having been divorced, have subsequently remarried. Concerning such persons we believe:

(1) Wherever there is divorce, there has been a violation of God's will for husband and wife. Every divorce action has its history and this history includes a series of transgressions and failures of men to conform to God's command. The actual divorce is the last and culminating act of disobedience in the series. However, as with other transgressions, when these have been repented of and confessed they are forgiven by God and therefore should also be forgiven by man.

(2) We know that believers are not immune to the influence of the environment in which they live. As members of a society in which divorce and remarriage occur with increasing frequency, and in which many elements abound which loosen the mutual loyalties of husband and wife, some believers are caught up in this spirit, and finally terminate their marriage in divorce. Forgiveness and cleansing from such transgression come the same way as cleansing and forgiveness for another transgression, through repentance and confession, even though this transgression occurred in the presence of a knowledge of God's way. It may be necessary for the church to establish more carefully the depth and the sincerity of the repentance, and to strengthen its efforts to lead the person or persons to a deeper commitment to the sanctity of marriage. We believe that such persons should be received as members in a local church.

(3) We believe that when remarriage has taken place, either while the person was not a professing believer or while he was, that the church ought not to seek the dissolution of this union. It would contradict the church's witness to the sanctity of marriage if it insisted that this marriage should be broken up. Such insistence would only add to the destructive factors in the lives of the persons concerned and restore nothing. It would make no amends, correct no wrongs.

(4) We believe that when a person has been received into the membership of the church as divorced, and then should wish to remarry, he should seek the counsel of the brethren concerning such action. The intensely personal nature of each case and the great variety of factors involved, make one summary conclusion which would be equally applicable to all, impossible.

(5) We believe that where two believers live together in a state of constant turmoil and tension, it may be better for them to separate, without seeking divorce. In this time special efforts should be made to strengthen their Christian life and work towards the possibility of an eventual reconciliation.

(6) The services such members can render in a church will largely be determined by what the membership is ready to receive from them. However, we believe that a member who has been divorced, or divorced and remarried, should not be eligible to serve in the diaconate or in the ministry.

(7) We believe that true repentance concerning divorce and/or remarriage, involves the full recognition that such acts have violated God's will and purpose for man in the marriage relationship, together with a genuine sorrow over such a violation. Underlying this recognition, there would be the deep conviction of the sanctity of the marriage relationship, and the fact that it is binding for the duration of life.

Taken from the "Mennonite Brethren Herald"

NARTHEX

Pure Latin: narthex, in Greek: nartheex, which meant an umbelliferous plant. In the early Christian churches it was a division near the entrance, separated from the rest of the church. Today it is the official name of the vestibule in front of a church.

SCANNER

The bulletin of the Montreal C.R. Church carried a

SPECIAL REPORT FROM SEPTEMBER CLASSIS

Towards the end of the last meeting of Classis Eastern Canada, held in our church hall Wednesday, September 10, a matter was discussed that warrants our immediate attention.

The elder delegates from Renfrew Ontario, sought the advice of Classis in the case of a brother from their congregation who was gravely ill and who had sought and still seeks restoration of his health through the mediation of an American faith healer. A problem arose however, when a member of the congregation who himself had had an unhappy experience with faith healing objected to the sick brother's action. Other members of the congregation, it was reported, also were somewhat unhappy about the stricken brother's persistence in attending the prayer meetings of the faith healer in the hope of being cured while his own prayers and those of the congregation had apparently gone unanswered.

Various delegates participated in a very positive discussion on the matter. The conviction was expressed that God is still very much the sovereign Lord and therefore capable of working miracles if He so wished, while it was also mentioned that healing was one of the special gifts of the Holy Spirit, a gift which obviously not very many people in our age are blessed with.

Although no formal decision was taken or even required on this matter, it was nevertheless clear to this observer that the most effective help we could provide would be a concentrated appeal to God in prayer by all who are aware of the situation. The congregation is therefore urged to plead with the Lord to strengthen this brother and, should it be His wish, to grant healing.

★

The Newspaper "Edmonton Journal" brought a story about what happened to hippies who wanted to attend an evangelistic meeting:

Two long-haired hippies, a boy and a girl both in jeans and sandals, strolled into the meeting of the U.S. Congress on Evangelism in Minneapolis.

They squatted quietly on the floor before the stage and listened to a speech on why youth is rebelling.

But auditorium ushers, apparently thinking a disruptive tactic of demonstration was looming, told the unidentified couple to leave. They did.

Nearly 100 of the clergymen and laymen in the audience of 5,000 walked out to protest the ouster.

"I've got to get something off my chest," said the speaker Keith Miller, a 42-year-old Episcopal Anglican layman studying for his doctorate in psychological counselling at the University of Texas.

"Here we are wracking our brains about how to get the Gospel of Jesus Christ out on the street. And here have come two young people, looking very much like Christ, and we've thrown them out."

The audience burst into applause.

Several went outside, looked around for the hippies and brought them back inside.

When the boy and girl returned, the entire audience gave them a rousing ovation.

ALEXANDER COMRIE

GEOFFREY THOMAS

(From "The Banner of Truth")

The village of Woubrugge is a few miles from the west coast of the Netherlands, near Leyden, the oldest university town in the country. One stormy night in 1728 a farmer near the village saw a tall and bedraggled stranger coming through his gateway and approaching his house. There was nothing to alarm the farmer in the appearance of this young man but taking no risks in going to the door he unbolted the top section only and across the lower part addressed his visitor. In somewhat broken Dutch the man asked the farmer if he could possibly spend the night in his barn as he was quite penniless and on his way to Leyden the next morning. The farmer was impressed by the graciousness of the stranger and readily agreed to this request. He ushered him into a room next door to his own bedroom leaving him with a candle and some bread and milk. Then he retired to his bedroom to a spyhole set in the wall where he could further observe his guest. To his surprise he saw the young man, as soon as he imagined himself alone, uncover his head and fall on his knees. He prayed most fervently, giving thanks for his guidance and for the kindness he had met with. During his prayer there arose such a holy expression on his face that the farmer was convicted and shamed by his own conduct. Indeed, as the stranger continued in his praying, the farmer heard him plead most earnestly before the Throne of Grace that if his kind host was as yet unconverted God's mercy might be bestowed upon him and his family. That was too much for the listener. He was overwhelmed by the manifest grace of this man and could only see him as a messenger from God. Turning from the spyhole to his bedside he knelt and bowed before God earnestly seeking his mercy and soon he felt as if the young man's prayers had been answered, for great joy flooded his heart. This was the first conversion that occurred in the village of Woubrugge through the ministry of Alexander Comrie.

HITHER and YON

The Canadian Reformed Churches in Canada suffered a heavy loss by the sudden death of Rev. F. Kouwenhoven, one of the recently installed professors at their Seminary. The bulletin of the Burlington Can. Ref. Church presented some meditative remarks:

From and For the Congregation:

It is not easy to write about the things that have occupied our minds the last day of the past and the first day of the present week. The Lord took to Himself His servant, Rev. F. Kouwenhoven. During the years he lived here in Ontario people came to know him well. While serving the Church at Toronto he has occupied the pulpit in Burlington many a time. And many were present when he was installed as a professor of Theology.

His sudden death is a severe blow to the Churches. The gathering of so many at his funeral showed how well he was known. I am not going to give a report of this funeral. However, throughout the service my thoughts were drawn to the endless mercy of our God and Father who gives the grace to bury our dead and at the same time rejoice in Him.

The Lord calls His servants at His time, and He calls us all to continue in His service putting our confidence in Him alone.

•

A good decision was taken by the First C.R. Church of Vancouver. The announcement about the pastor reads as follows:

OUR PASTOR. Temp. arrangement is that Rev. Nederlof will have his day off every Saturday, to allow him to spend this day with the family. For emergencies call one of the elders.

•

The Schempers (Rev. and Mrs.) work as missionaries in Mexico. An impressive report has these lines:

As we returned to Mexico City, we were immediately reminded of the need of reaching the masses of Mexico with the Gospel of Grace. About 20 miles from Mexico we encountered a large pilgrimage on the way to the Shrine of the Virgin of Gualalupe. The procession along the main highway numbered over 20,000 people who were walking over 150 miles to visit the Shrine. In the group were many old people stumbling along, there were even some on crutches. The pathetic thing is that the majority of them do not even know why Jesus came. They believe that their visit to the shrine will give them favor with God even though they do not know Christ as their Saviour. We can well apply the prayer of Paul for Israel in Romans 10:1-4 to them.

From Chr. Reformed Church bulletins in British Columbia we gather information about the planned Vancouver Harbour Ministry. If all may go well, the plans will soon materialize:

It was decided to call an ordained man for this work rather than an unordained man as previously decided upon. It was brought forward that to do this work effectively one needs to have the status of ordained man. First Vancouver church was designated as the calling church. This church is also to be in charge for living quarters for the minister. A set of rules was presented to the classis for approval re this ministry. This was approved. Classis adopted a quota of $5.00 per family, on the basis of a budget estimate of $12,500.00, of which $5,000.00 is covered by a "grant in aid."

•

Two decisions taken by Classis B.C. (Chr. Ref.) in its September 1969 meeting:

Overture re Secular Unions and Officebearers in the Churches:

The motion as previously adopted still stands as: "That Classis re-emphasize the decision regarding office-bearers in the church and membership in secular unions, adopted on September 30, 1959, (Art. 17, p. 12), adding that, where membership or support of trade unions is concerned, each case should be carefully examined in the light of scriptural qualifications for holding office. The issue at stake is whether the person merits consideration for holding office in view of his personal attitude and witness to our Lord's Kingship over all of life."

Overture re Examination of Candidates:

It has long been felt in classis B.C. that the regulations for examination of candidates are not very satisfactory. An overture came to classis to change this at a previous session. A committee was formed. This committee came with an extensive report. It was deemed, however, that the changes there proposed did not go far enough. Changes should be made in the synodical ruling. So now a committee was appointed to enter into an extensive study of the nature and method of the classical examination and to present these results to the classis in February 1970 with a view to overture Synod for the adoption of revised Synodical regulations.

•

Rev. H. Uittenbosch of Montreal (St. Lawrence Seaway) reports:

Came back from attendance at the International Consulation of Seamen's Agencies held at Rotterdam. Good show. Representatives of nearly all major (and some minor) organizations were present. In all some 150 people. Listened to a series of papers, hours of talk and some theological wrestling as efforts were put forth to articulate a constitution which would continue to identify the thing with the christian church and yet would leave room to welcome such organizations as the Israeli Seamen's Welfare Organization. — Decided to meet again in 1972 or so. Presented the booklet: Shipvisiting, a collection of six essays issued under the auspices of the International Council of Seamen's Agencies (a North American organization, meeting annually — New York: 1970). It was refreshing to meet a great variety of colleagues all engaged in the same type of missionwork.

•

The Drayton, Ont. Chr. Ref. Church has lively plans for a new project in Evangelism:

The Evangelism Committee reported that they are planning to offer a home bible study to all the people living in the area served by the Drayton-Moorefield telephone Exch. More will be heard of this on a later date. But since the Comm. has only the catechism money as a source of income, plus some gifts that some people give, and since this is not enough to cover the project set upon, it requested financial assistance from the church and was given it, and was given permission for a collection to be taken a month from today.

•

Welland Junction, Ont., C.R. Church is considering a radical change in the library arrangements. This could become a tremendous improvement, if adopted.

"that every Society become a member of the Library for an amount of $25.— per year, and that half of this amount be spent on study books every year. This amount has to be paid at the end of every season. Each Society is also requested to submit a list of books the Society needs. If such a list is not provided, it is up to the Committee to decide what study books to buy. It is suggested that the study books presently owned by the Societies become the property of the Library."

TRY IT

No. 7

Do you believe that our world began with an apes raid?

Solution No. 6:

Peter (from repetition)

The remarkable story of Don Gaberino, the Country Priest

The assignment he gave me was interesting, but difficult:

> **"Find a precedence, a similar case in a comparable setting, for the peculiar situation in which the people of the Christian Reformed Church find themselves in Canada."**

Fortunately my professor did not restrict me in any way and this made the whole wide world my hunting ground. Sufficiently financed by a research grant I used this opportunity to finish my doctoral studies in the field of historical analysis and etymological philosophy.

One day, uncertainly browsing through some ancient documents in the famous library of the University of Paris, the Sorbonne, my routine reading suddenly stopped. Could this be it?

The manuscripts that so abruptly absorbed me, were written in Latin. Not the eloquent, smoothly-moving of the classics, but a sort of heavy-going, unwieldly wording, possibly because the author was not a native of Italy, where the incident took place.

For months I patiently translated the papers. By placing myself as it were in a modern version of the person who had originally written these pages, I slowly grasped the full impact and significance of my discovery.

Great men often have difficulty clearly and concisely expressing themselves and this man proved no exception. In my dissertation I have given a full scientific account of my studies (My dissertation is available from the Queen's Printer, Montreal, and can also be obtained from the "Day after Tomorrow's Book Club," Box 1001, Station X, Athens, Ont. Simply write for "Don Gaberino, Integer vitae scelerisque purus, a historical analysis from a philosophical etymological christian perspective," enclose $11.95 plus exchange if payable to the Queen's Printer or $14.36 if you want the "Day after Tomorrow's Book Club" to serve you. I would advise you to act fast: The Day after Tomorrow's Book Club is negotiating to buy the entire stock, a common practice of their management, where it involves dissertations of lasting value).

For the benefit of you, who can personally benefit from my findings, I have prepared a considerably condensed and popularly written version.

The setting of our historic report was in a place called "Asinorum," located midway between Porta Dova and Aquafort, about 11 miles west of Vasapiscis, on the via Tertia, one of the main highways of the Provincia.

The entire town of "Asinorum" was located on the west bank of the river Gabe. A very old settlement it was, a peaceful place, predominantly patrician, an exemplary community.

In those days it was not uncommon for entire tribes to relocate.

Times were rather unsettled; wars, natural disasters, lack of food and opportunities caused some not insignificant population shifts. (For more particulars, consult my dissertation, pages 23-45)

The new people were a peace-loving lot, hardworking, close-mouthed somewhat, rather uneducated they were too. As their language and way of life differed greatly from the native civilization, little or no contact was established between the east- and west bank. The new people, Barbarians really, stuck strictly to their own culture, centered mainly around their own peculiar brand of religion, naturally a type of faith transplanted from their native land.

With them had arrived a priest, whose real name was never recorded.

In later writings, however, he became known as "Don Gaberino, the country priest."

Don Gaberino's writings, some at least, eyewitness reports and a few dogmatic documents were all part of my great find.

Curiously enough, although Don Gaberina was a spiritual leader of the tribe, and often refersed to the principles and traditions of his own heritage, no precise description of his supposed heartcommitment was retained in the manuscripts I found. Without another, independent source, I would have been completely at a loss to explain the total picture.

After much painstaking research, I reconstructed this, in a sense, tragic story, and here then follows what I think happened in Asinorum, where the via Tertia touches the Gabe river, around the year 450 A.D.

It was Don Gaberino's greatest passion to bridge the Gabe, the river that divided Asinorum proper from the barbarian settlement. After reading and rereading his works, it seemed to me that this obstacle had almost become an obsession with him, that he not only saw the Gabe as a natural barrier between two cultures, but even more as a symbolic "gap."

His writings, it is interesting to note, deal almost exclusively with the problem of "integration."

In one of his works he offers a penetrating analysis of the motives on his tribe for relocation, compelling them as it were to leave the country of their fathers and resettle in this remote area. His immense knowledge of the culture of that day and the insight into the historic setting in which he found himself, had led me to believe that at least part of his formal training must have taken place in the country of his adoption.

A philosopher he was too, as is evident from one of the many examples of his deep thinking, quoted from his major work: "Integratio in Communione"

> "There is a place for every newcomer to make his contribution, but all these individual brooks enter the mainstream (Gabe?), and though there be many brooks emptying into the stream, the river keeps on rolling along. The brooks never make a river of their own. The general culture of the country does prevail, even though many make contributions."

Beautifully expressed, a great analogy.

I can tell you of the stubborn yet kind, tenacious yet pious efforts by Don Gaberino, the country priest, to see his life dream come true. But you need no more illustrations of the greatness of this man. (for more details consult my book, pages 99-299.)

At long last, the bridge was built.

On the festive opening of the "PONS ASINORUM," the people of the two communities, now completely integrated and assimilated in one classical cohesion, march past the reviewing stand where in a most touching way, they reverendly and almost lovingly shout in unison: "DON GABERINO TE SALUTAMUS, DON GABERINO TU PONS ES," which translated means: DON GABERINO WE GREET THEE, DON GABERINO THOU ART THE BRIDGE.

The vox populi, the voice of the people has spoken.

Spontaneously the simple country priest is henceforth known by the name that symbolizes the Gabe that has been bridged.

My discovery of this until now unknown part of history greatly aided my "cum laude" acceptance of my Ph.D. studies, where in a penetrating and clearcut way I have provided a great measure of insight in the contemporary situation of the Dutch Protestants in Canada showing that integration can easily lead to assimilation.

I feel, however, that my etymological discoveries have been of yet greater importance, as they have shed new light on some expressions whose origin was entirely uncertain.

Not only is known the initial usage of the phrase "Pons Asinorum," indicating the triumph of simplicity over cleverness but even more important, the expressions "the gift of the Gab(e)", "to stop the gap", and the word "stopgap" can all be traced directly to this remarkable historical figure.

H. E. Drew, Ph.D.

PATRICIA YOUNG SAYS . . .

On October 12th, 1965, The Vancouver Province carried a headline: "Campus Reds and Radicals take over Teach-In at UBC." On May 7th, 1969, following thousands of words about Canadian campus chaos, The Vancouver Sun carried a report by W. H. Kelly, commissioner of operations of the RCMP who told the House of Commons Justice Committee that Canadian campus disturbances had been linked to left wing US agitators — naming the New Left, a neo-communist movement and the militant Black Panthers. Specifically, he named the foreign Marxist and socialist speakers who appeared to have precipitated the unrest at UBC, SFU, Windsor University, Sir George Williams University (which resulted in two million dollars of wanton damage to public property) and Halifax University.

Similarly, FBI Director, Edgar J. Hoover continues to state publicly that many US campus disturbances are communist led and organized, naming the militant S.D.S. (Students for a Democratic Society) as ringleaders. On June 19th, 1969, the Internal Security Subcommittee on the Judiciary of the United States finally published its findings on the extent of communist subversion by way of campus disorders.

Ernest E. Blanco, associate professor at Tufts University in Massachusetts, has documented the similarity in the pattern of U.S. campus disturbances to what occurred prior to and following the Cuban revolution. It began with demands for more "academic freedom" and "autonomy of operation." This meant that police were kept off campus. Marxist professors and student agitators demanded more and more control. One professor of economics and social science, Carlos Rafael Rodriguez, was a prominent leader of Cuba's Communist Party. Administration and non-communist faculty were harrassed and in 1957, Havana University was forced to close down because of continuing violence. It re-opened January 1959 after Castro seized power. Immediately purge tribunals were set up in Kangaroo fashion and all non-communist professors and administrators were fired. The University Student Federation (FEU) terrorized dissident students and their families. By the summer of 1959, professors and administration of Havana University were 100% Marxist and the curricular was "re-structured" along Marxist-Leninist lines. Academic freedom disappeared.

And still our Canadian and U.S "liberals" and "nice Nellies" continue to look for "causes" other than the most obvious and alarming.

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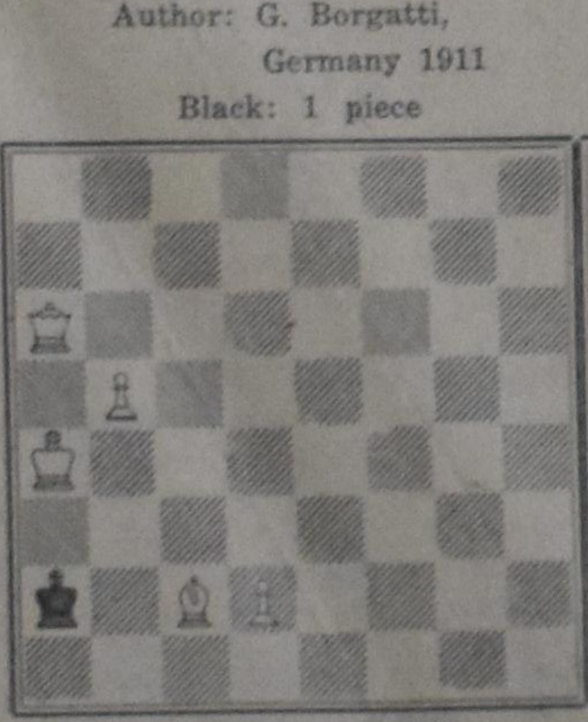
Let's Play Chess

Editor Mr. C. HESS

FIRST SERIES OF PROBLEMS IN NOVEMBER

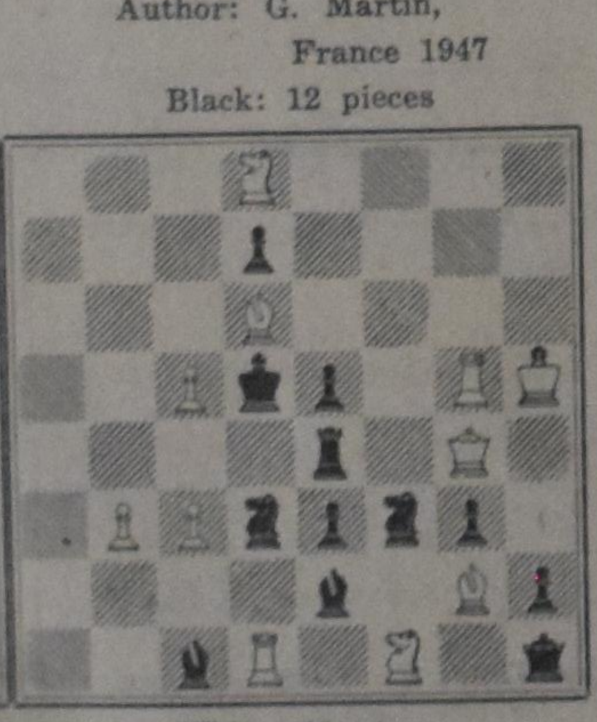
No. 372
Author: G. Borgatti, Germany 1911
Black: 1 piece



White: 5 pieces

White to play and mate in three moves. 3 points

No. 373
Author: G. Martin, France 1947
Black: 12 pieces



White: 11 pieces

White to play and mate in two moves. 2 points

NOTES

1. The first series of November is not too hard for our people, and very interesting. I don't expect that these problems will cost you much time but you will certainly enjoy them.
2. The motive of Borgatti's three-mover is known from many other problems we have solved sofar, but, of course, you must find out what this motive is. A miniature has not too many variations usually. Please, include all of them in your solution.
3. Martin's diagram shows a confusing number of pieces. If you get the idea you will wonder about the really surprising variations. Indication of key and threat, if any, is sufficient.
4. Take your time: the deadline is still far away.

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With thanks to the Lord we gratefully announce the birth of our son

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Born October 17, 1969.

A brother for Doreen, Ricky and Norman.

Wim and Nelly Sinnema,
nee Polman.

106 Deschene Ave.,
Hamilton, Ont.

With grateful hearts and thanks to God we are proud to announce the safe arrival of another son

JAMES LEONARD

7 lbs. 13 oz., on October 24, 1969 at West Lincoln Memorial Hospital.

Brother for Paul William.

Peter and Hester Kapteyn.

58 Warwick Rd.,
Stoney Creek, Ont.

The Lord and Creator of life made us happy with the birth of another son

DAVID

on October 23, 1969.

Janny and Jan Bevaart.
Diana.
Brian.
Clarence.
Paul.
Richard.

212 Seneca Ave.,
Hamilton 80, Ontario.

On November 9, 1969 we celebrated with our dear parents

ANDREW HOGEVEEN

and

PATRICIA HOGEVEEN—ELZINGA

on the occasion of their 25th wedding anniversary.

Waterford, Ontario:
Gerrie & Tine Hogeveen.
Jarvis, Ontario:
Bill Hogeveen &
Shirley Baverstock
(Engaged).
Talbot Street,
Jarvis, Ontario.

Reception to be held on November 12, 1969, Jarvis Community Hall, 8:00 P.M.

1939 — 1969

On October 28, 1969 we celebrated with our parents

JOHN BOERSMA

and

ENGELINA S. BOERSMA—FABER

the occasion of their 30th wedding anniversary.

May the Lord bless them in years to come as He has done in years past, is the wish of their children:

Ida and Herman Van Hattem,
Berwick, N.S.
Anne Boersma,
Toronto, Ont.
May and Gerry Tenyenhuis,
Wolfville, N.S.
Edith and John VanderKloet,
Kentville, N.S.
Cor.
Angie.
and 5 grandchildren.

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The Lord willing,

NICOLAAS VANDERKWAAK

and

JAANTJE VANDERKWAAK—BETTE

will celebrate their 45th wedding anniversary on November 20, 1969.

That the Lord bless them and keep them, as He has done in years past, is the wish of their thankful children and grandchildren.

Casey and Pinie Braam,
Terrace, B.C.
Dick and Wilma Schuurman,
Corinth, Ont.
Cor and Jane Braam,
Terrace, B.C.
Abe and Rene VanderKwaak,
Terrace, B.C.
Len and Tine VanderKwaak,
Terrace, B.C.
John and Rita Veenstra,
Houston, B.C.
John and Corrie Vis,
Terrace, B.C.
Nick and Jean VanderKwaak,
Caledonia, Ont.
Joe and Joyce VanderKwaak,
Surrey, B.C.

40 grandchildren.

Address: 3432 Eby Road,
Terrace, B.C.

1929 2 November 1969

Met dank aan de Here hebben wij met onze geliefde ouders en grootouders

LOUIS BRANDSMA

en

KLAZINA BRANDSMA—TIMMER

de dag herdacht, dat zij 40 jaar geleden in het huwelijk werden verbonden.

Dat de Here hen nog lang voor elkaar en voor ons moge sparen, is de wens van hun dankbare kinderen en kleinkinderen. Wij zijn de Here dankbaar voor al Zijn weldaden aan ons bewezen.

Hun dankbare kinderen en kleinkinderen:

Mr. en Mrs.
L. Brandsma—Bosma,
Calgary, Alta.
Mr. en Mrs.
J. Brandsma—
Van der Linden,
Calgary, Alta.
Mr. en Mrs.
J. Brandsma—Van der Wal,
Lethbridge, Alta.
Mr. Jake Brandsma,
California, U.S.A.
Mr. en Mrs.
H. Wamsteeker—Brandsma,
Lethbridge, Alta.
Mr. en Mrs.
H. Withage—Brandsma,
Lethbridge, Alta.
en 17 kleinkinderen.

1804 - 2 Ave. B, North,
Lethbridge, Alberta.

On October 31, 1969 we celebrated with our dear parents the occasion of their 35th wedding anniversary

JOHN POLS

and

GEERTJE POLS—FIBUS

That God may spare and bless them together for many more years is the prayer of their thankful children and grandchildren.

Ted and Femmy Vandervelde,
Paul, Gwenda, Wilma,
Johnny.
Henk and Grace Versteeg,
Elizabeth and Gerda.
Gordon and Ann Pols,
John.
Peter Pols.

R.R. 3, Pickering, Ontario.

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Uit Appelscha (Ned.) ontvingen wij het droeve bericht dat de Here tot Zich riep onze lieve vader en grootvader

HENDRIK KROEZEN,

op de leeftijd van 72 jaar.

Geliefde echtgenoot van Antje de Jong.

De bedroefde kinderen in Canada:

Gerrit en Aly Kroezen,
Henry, Freddy,
Andrew, Annette,
Walter,
Acton, Ont.
John en Tenij Kroezen,
Henry, Timothy,
Georgetown, Ont.

"Zalig zijn de doden die in de Here sterven."

Passed into the presence of his Lord on October 10, 1969

ANTONI NIJMAN,

of 5119 Massey Place, Delta, B.C.

Survived by

H. A. Nijman.
J. Nijman—
Van der Velde.
Anthony John.

Op zondagmorgen, 19 oktober 1969 heeft de Here vrij onverwacht uit ons midden weggenomen onze lieve man, vader en grootvader

HENRY WILLIAM HELLINGA,

op de leeftijd van 59 jaar.

De diepbedroefden:

Geertje Hellinga—
Damstra,
Egmondville.
Pieter en Helga
Hellinga,
Goderich.
Fred en Sally Hellinga,
Londesboro.
Elsie en Leo
Dekkers—Hellinga,
Halifax.
Bill Hellinga,
Toronto.
En 8 kleinkinderen.

Egmondville, Ontario.

It pleased God to take into His glory our beloved husband, father, grandfather, and great-grandfather

RICHOLD VAN DER WAL,

at the age of 73 years.

"Nooit kan het geloof teveel verwachten."

Bolsward, October 20, 1969.

Mrs. G. Van der Wal—
Dykstra.
Duncan, B.C.:
Jennie and Harry
Ringma.
Cloverdale, B.C.:
Sylvia and Ike
Rusticus.
Rotterdam:
Francis Van der Wal.
Morra:
Mrs. Pietje Hengst—
Van der Wal.
Haney, B.C.:
Peter and Nancy
Vanderwal.
Haney, B.C.:
Art and Dirkje
Vanderwal.
Langley, B.C.:
Tony and Nicky
Vanderwal.
Leeuwarden:
Cor and Jo Vanderwal.
Port Coquitlam, B.C.:
Wimmy and Ted
Weldring.
Groningen:
Tine Van der Wal.
Langley, B.C.:
John and Margret
Vanderwal.

41 Grandchildren and
6 great-grandchildren.

De plannen zijn gemaakt om een tehuis te openen voor onze

OUDERE MENSEN

Over enige weken hopen wij een klein begin te maken in Bloomfield, Ont. Een prachtige omgeving en vlak bij een Christian Reformed Church. Voor verdere inlichtingen schrijf aan Mrs. B. Cleave, Road to Bloomfield, Bloomfield, Ont. Phone 393-3123.

Weduwnaar, 78, gezond maar eenzaam, vraagt een

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DATA CENTRE

November 5	De tonielgroup fan Jarvis komt yn Strathroy mei it Fryske blyspul "De Rikeling". Colborne Public Skoalle.
November 7	Opfiering fan it Fryske stik "De Rikeling" in de Toronto District Chr. High School, Woodbridge.
November 7	Film "De Stem van het Water", Guelph, Ont., Chr. Ref. Church.
November 8	Film "De Stem van het Water", Hamilton, Ont., Delta Collegiate.
November 13	Dr. B. Zylstra will speak in the Chr. High School, Hamilton. Topic: "The MacKay Report". 8 p.m.
November 13	Film "De Stem van het Water", Lucknow, Ont., Chr. Ref. Church.
November 14	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
November 15	Film "De Stem van het Water", Grimsby, Ont., Chr. Ref. Church.
November 15	Federation of Christian University Societies (F.O.C.U.S.) Conference, Arts Building, University of Guelph, Ont. Dr. W. White of South Carolina State University will be the Guest Speaker on: "Should science be a problem for a Christian student?" Lecture I — Galileo and the church. Lecture II — A Modern Sequel, e.g. — Einstein and Relativity.
November 20	Film "De Stem van het Water", Peterborough, Ont.
November 22	Bazaar Timothy Chr. School, 28 Elmhurst Dr., Rexdale, Ont.
November 28	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.
December 12	A.A.C.S. Lecture by Dr. P. A. Schouls on "Understanding our Times", Calvin Christian Senior High School, Edmonton, Alta.

★ ★

The second meeting of team "A" of the A.A.C.S. DISCOVERY I - program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. James H. Olthuis on "Family Living and Learning in Biblical Perspective"):

November 10	Trinity Christian College, Palos Heights, Illinois.
November 12	Classroom Building Auditorium of Dordt College, Sioux Center, Iowa.
November 13	First Christian Reformed Church, 23 Tweedsmuir Avenue E., Chatham.
November 14	Calvin Memorial Christian School, 300 Scott Street, St. Catharines.
November 17	First Christian Reformed Church, 513 Talbot Street, London.
November 18	United Church, 395 Old Yonge Street, Willowdale (Toronto).
November 19	Bethel Christian Reformed Church, Prescott Road, Brockville.

★ ★

The second meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Dr. P. G. Schrotenboer on "Family Living and Learning in Biblical Perspective"):

November 24	Christian Reformed Church, Main Street, Drayton.
November 25	Port Arthur/Fort William (see local bulletin for location).
November 26	Winnipeg (see local bulletin for location).
November 27	Christian Reformed Church, 1807 - 2nd Avenue N., Lethbridge.
November 28	Calgary (see local bulletin for location).
December 2	Christian Reformed Church, 661 Agnes Street, Victoria.
December 1	Bellevue Christian School, Seattle, Washington.

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WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Church and Sect

(Continued from page 1)

4. David A. Martin asserts that sects have chiliastic notions and reject infant baptism. (12) A sect regards the whole of mankind outside its boundaries as damned. (13) Sects either drive individualism to the anarchist extension or to the collectivism of the communist extreme. Sects are largely confined to the lower classes. (14)

5. These last definitions of church and sect are based mainly on a sociological approach. It seems that the work of S. D. Clark, "Church and Sect in Canada", has been a basic source and an inspiration for most of the writers on church and sect. His premise is that the church and sect difference arises out of the conflict between forces of order and separation. "The church seeks the accommodation of religious organization to the community; the welfare of society is something for which it feels responsible. The sect emphasizes the exclusiveness of religious organization; the worldly society is something evil of no concern to the spiritual minded." (15) Dr. Clark mentions that the support of the religious sect comes from that section of society which is unsettled and lost its sense of belonging. (16)

Dr. Clark's view is based on Ernst Troeltsch view of Church and Sect type. (17) Troeltsch (1865-1923) discussed the issue from a viewpoint which was to be dogmatically unprejudiced. He viewed Christianity as one of the many religions. To him all religions, including Christianity, are the outgrowth of religious feelings. Religions are affected and their distinctive forms are in part redetermined by their various environments. In his book "The Social Teaching of the Christian Churches" he pays close attention to the social ideas which influence the various forms of Christianity. He calls church and sect two independent sociological types, implied in what he styles the "religious sociological basic scheme of Christianity," with its radical tension between individualism and universalism. A person becomes a member of the church community by birth. The Roman Catholic Church is the best example of church type. A person joins a sect on a voluntary basis. The sect-type is the individualistic faction in the "religious sociological basic scheme of Christianity." (18) It is not difficult to see now the liberal influence which is behind much of present North American thinking on church and sect.

II. IN SEARCH OF A DEFINITION OF THE TERM CHURCH AND SECT

What constitutes a sect and a church? The ethymology of the word sect does not help too much in the formulation of a definition. The word sect — from the root of sequi — means the "following" or clientèle of a leader, and not a fraction broken off, as it is sometimes thought to signify. (19) Usually, the word sect gives a rather bad impression. No one would like to hear that he belongs to a sect. In order to understand what a sect is you must have an idea what the church is.

1. A Definition of the Church from a Reformed Point of View

From the Reformed point of view the visible church has been defined "as the community of those who profess the true religion together with their children." (20) The church community is not merely a gathering of individual believers. The church community is an outcome of God's gracious work through the covenant. The covenant concept is basic to the understanding of the church. If we leave the concept of the covenant we throw the doors wide open to sectarianism. The Reformed view of the church includes the belief that the church is built by Christ, by His Word and Spirit, in the line of the covenant. We must therefore reject the idea that the church community is based on the personal qualities of individuals. We cannot stand in judgment over a person's salvation. Some fundamentalist brethren have told me on several occasions "That person cannot be a Christian because he smokes." A man's eternal destiny is judged whether or not he is addicted to the tobacco weed. Dr. Dooyeweerd rightly said: "Apart from the fact that it is beyond human power to judge the hearts of our fellow men, the qualities of the individual Christians are a treacherous kind of quicksand for a church-formation. (21)

a. Biblical Data

Already in Scripture we do find references to sects. In Acts 26:5 the pharisees are called "the strictest sect of our religion." In Acts 28:22 the Christians are described as a sect. The word sect here means school or party. In Corinthians 11:19 and Galatians 5:20 the word means discension or a faction. A sect in these Scripture references is understood to be a group which follows a leader or party. Paul commands Titus (3:10) to admonish the heretics who were about to split the church. (22) The word sect here means man-made destructive opinion. (23) If we keep these Biblical distinctives in mind then we cannot label every movement which does not belong to the traditional church — a sect.

b. The difference between sect and sectarianism

Walsh in his book "The Christian Church in Canada" puts both the Mormons and the Mennonites in the category — sects. He does not make any distinction between heretical and sectarian movements within the Christian Church. (24) This cannot be done! In order to try to make clear distinctions I will give the following definitions.

1. Communities which should be classified as sectarian instead of sect. In this category, you can place two movements. a. The Plymouth Brethren and like-minded. Such communities do not want to be a church and are opposed to to the institutional concept of the church. They are a fellowship of believers who carry their "voluntary" principle to the extreme. Yet they belong to the evangelical Christian faith. b. Baptists and movements such as Pentecostalism which stress one particular truth at the expense of the total teaching of the Scripture. In such communities you will have the denial of infant baptism and a very strong emphasis on the autonomy of the local church.

These movements mentioned definitely belong to the evangelical fold, but cannot be classified as church because of their voluntary principles, their denial of the covenant basis of the church and in the case of Pentecostalism the underscoring of the doctrine of the Holy Spirit at the expense of the other two Persons in the Trinity.

The word sectarian should be used in this category and not the word sect as this word leaves a rather bad taste.

2. A Description of Sects

For practical purposes I believe that the word sect should be confined to the heretical movements which have become rivals to the Christian faith, while desiring to be classified as Christian. Horton Davies in his very interesting book "Christian Deviations: The Challenge of the Sects" divides the sects into two groups — the Judaistic and Gnostic heresies. These two divisions are helpful because they give a key to the understanding of various sects: a. Judaistic heresies. From the beginning of the Christian era legalism has fought against the life of the Spirit. Legalism is a persistently-recurring element in the sects which come under the heading "Judaistic heresies". Legalism has triumphed over grace. These heresies are: Seventh-Day Adventism, Jehovah Witnesses, and Mormonism. Seventh-Day Adventism revives sabbatarianism, making it a doctrine essential for salvation, and also limits the number of the elect to its own members. Jehovah Witnesses have founded their system of theology on the Old Testament as interpreted by Charles Taze Russell and successors. Salvation is limited to members of their own group. Of all the sects, Mormonism seems to be the strangest. Despite its beautiful rendering of Christian hymns, Mormonism is far removed from Christianity. Its teaching is a perversion of Old Testament teachings combined with Joseph Smith's fantasy — the Book of Mormon. b. Gnostic heresies. They represent attempts to combine elements of Christian teaching with doctrines of other systems of faith. They are essentially syncretistic and pantheistic. Examples of the Gnostics are: Christian Science, Unity, and Theosophy. Horton Davies sums up the basic elements of these sects, or to use another word — cult, as follows: "We may note that Gnostic eclecticisms have the following features in common. Their religion appeals to the proud rather than the humble in heart, for it claims to sum up the best in other religions and thus castigates adherents of the older faiths as old-fashioned. Its appeal is largely to intellectuals and initiates and not to the great under-privileged multitudes of the world. Their philosophy is almost always panthestic and shares the characteristic weaknesses of that outlook; for example, it despises the body which for the Christian is the temple of the Holy Spirit; it teaches an automatic immortality which makes an end of a moral interpretation of history; it depersonalizes God so that He becomes an 'essence' or a 'principle' and ceases to be the THE Person; consequently it despises history and the world as illusory, and shows an ostrich-like optimism towards sin, and an unwillingness to change the social conditions, which militate against the full development of personality. Salvation is through identification with God by means of meditation, not by the transformation of the will." (26)

(To be continued.)

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(1) cf. What is the name of the Heavenly Father? published by the Assembly of Yahweh. (2) Remember. Church of God Publishing House. (3) Time, March 7, 1969. (4) A. A. Allen. Power to Get Wealth. How You Can Have It! pp. 62f. (5) Paul Tournier. A Place For You. Psychology and Religion, New York, 1968, pp. 32f. (6) William E. Mann. Sect, Cult and Church in Alberta. p. 5, 71ff. (7) Ibid. p. 154. (8) Ibid. p. 6. (9) John Webster Grant. Sectarian Tradition in Canada. p. 119. (10) Ibid. pp. 119f. (11) Ibid. p. 121. (12) David A. Martin. Pacifism. An Historical and Sociological Study. Reprinted from the British Journal of Sociology. Vol. xiii, No. 1, March, 1962, p. 210. (13) Ibid. p. 213. (14) Ibid. p. 223. (15) S. D. Clark. Church and Sect In Canada. p. xii. (16) Ibid. p. 433. (17) Ibid. p. xii. (18) Herman Dooyeweerd. A New Critique of Theoretical Thought. Vol. iii. pp. 527ff. (19) George Park Fisher. History of Christian Doctrine. New York, 1927, p. 9f. (20) L. Berkhof. Systematic Theology. p. 568. (21) Dooyeweerd. p. 532f. (22) C. N. Impeta. Kaart van Kerkelijk Nederland. blz. 18. (23) cf. 2 Peter 2:1. (24) The Christian Church in Canada. pp. 313-317. (25) Horton Davies. Christian Deviations: The Challenge of the Sects. p. 84. (26) Ibid. p. 167, cf. pp. 160-173.

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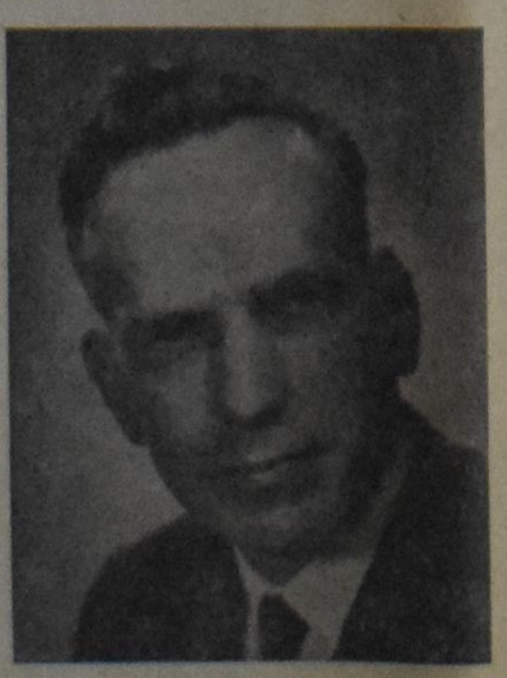

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